

LIBRARY OF CONGRESS
299069
OCT 25 1894
DEPOSIT

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 25 October 1894

Number 43



TITUS COAN, MISSIONARY TO HAWAII.

Born Feb. 1, 1801; died Dec. 1, 1882

LORD send me where Thou wilt, only go with me; lay on me what Thou wilt, only sustain me. Cut any cord but that which binds me to Thy cause, to Thy heart.

— From a letter written by Mr. Coan during his seminary course at Auburn.

HARVEST HOME SERVICES.

The Congregationalist Service No. 1, called **A SERVICE OF THANKSGIVING**, is perfectly adapted for the use of churches proposing to hold a Harvest Home Service in which it is desired that the congregation should participate heartily. These Services have been a pronounced success, twenty having been published during the year. They have circulated to the extent of nearly half a million and the demand still continues, new churches adopting them every week.

THE CONGREGATIONALIST SERVICES, FIRST SERIES. 1—Thanksgiving. 2—Pilgrim Fathers. 15—Children's Service. 16—National. **EVEN-TIDE SERVICES:** 3—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of our God. 11—The Homeland. 12—Humility. 13—God in Nature. **GENERAL WORSHIP,** 17—"Abide with us." 18—"Eternal light of light." 19—"I will extol thee." 20—"God be with us for the night is closing."

100 copies, 60 cents, postpaid; less than
100 copies of one number,
1 cent each.

The CONGREGATIONALIST, Boston.

Educational.

S CHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established, 1855.
2 EAST 14TH STREET, N. Y.

THE FISK TEACHERS' AGENCIES,
4 Ashburton Pl., Boston, Mass.; New York, N. Y.,
Chicago, Ill.; and Los Angeles, Cal. 100-paged
Agency Manual free. EVERETT O. FISK & CO.

MAINE, BANGOR.
BANGOR THEOLOGICAL SEMINARY.
Course of study complete, thorough, Biblical and
practical. Also an effective English course. Semitic
studies optional. Entrance examination on Wednes-
day, Sept. 19. Address Prof. F. B. DENIO, Bangor, Me.

MASSACHUSETTS, BRADFORD.
BRADFORD ACADEMY
For the higher education of young women. Build-
ings unsurpassed for comfort and health. Twenty-
five acres—twelve in grove; lake for rowing and
skating. Classical and general course of study;
also, preparatory and optional. Year commences
Sept. 2, 1894. Apply to Miss IDA C. ALLEN, Princi-
pal, Bradford, Mass.

MASSACHUSETTS, DUXBURY.
POWDER POINT SCHOOL,
Duxbury, Mass. Combines individual teaching
with exceptional advantages for home and outdoor
life. Laboratories. 22 boys. F. B. KNAPP, S. B.

NEW YORK, NEW YORK.
THE MISSES GRINNELL'S
Day School for Girls, 22 East 54th Street.
Reopens Oct. 4. Kindergarten Oct. 10. Fifteenth year.

MASSACHUSETTS, BOSTON.
New England Conservatory of Music.
(The Leading Conservatory of America.)
Founded by Dr. E. Tourjée. Carl Faelten, Director.
Send for Prospectus, giving full information.
FRANK W. HALE, General Mgr., Boston, Mass.

CLSC CHAUTAUQUA CLSC
READING CIRCLE.
A definite course in English History
and Literature, Modern Art, Geology, and
Europe in the XIX. Century
Don't waste time in desultory reading.
Take up a systematic course for the com-
ing winter. Keep abreast of the times.
Chautauqua offers a complete and helpful
plan. Over 200,000 enrolled since 1878.
John H. Vincent, Dept. 50, Buffalo, N. Y.

IT WILL SERVE THE INTERESTS OF ALL CON-
CERNED IF, IN CORRESPONDENCE SUGGESTED
BY ANNOUNCEMENTS IN OUR **ADVERTIS-
ING COLUMNS** MENTION IS MADE OF THE
FACT THAT THE ADVERTISEMENT WAS SEEN
IN **THE CONGREGATIONALIST**.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

CONTENTS

EDITORIAL:	
Paragraphs	539
Our Usage in Ordination	539
Stability in Religious Belief	540
A Step Toward Church Unity	540
How Can Organized Charity Escape Becoming Mechanical?	541
Week in Review	541
In Brief	542
STAFF CORRESPONDENCE:	
Boston	543
The Interior	544
The Northwest	545
CURRENT THOUGHT	558
CONTRIBUTIONS:	
The New Reformation. Rev. C. E. Jefferson	546
A Co-operative Lecture Course. Rev. E. R. Smith	547
Great Missionaries of the Church. II. Titus Coan. Rev. C. C. Creagan, D. D.	548
Don't Cut the Bell-Rope. Rev. H. C. Hovey, D. D.	549
A Prayer that Lifted and Blessed	549
THE HOME:	
After the Flower—a poem. Rev. Ernest W. Shurtleff	550
Paragraphs	550
How to Study Great Pictures. Estelle M. Huril	550
Dangers and Diseases of Old Age. J. M. French, M. D.	551
Poetry as a Peacemaker. Mrs. M. C. Rankin	551
Dr. Holmes's Estimate of the Home	552
A Halloween Frolic. Mrs. F. M. Howard	552
A Gentleman—a selected poem	553
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	553
Christmas for Indian Children	553
In Love with His Mother—a selection	553
Conversation Corner. Mr. Martin	554
THE SUNDAY SCHOOL—Lesson for Nov. 4	555
Y. P. S. C. E.—Topic, Nov. 4-10	555
LITERATURE	556
NEWS FROM THE CHURCHES:	
Association of Nebraska	561
The Utah Association	561
Association of Northern California	561
MISCELLANEOUS:	
Boston Ministers' Meeting	558
Ecclesiastical Assemblies in England	559
Vermont S. S. Convention	559
Enthusiastic Y. M. C. A. Men Meet	559
Y. W. C. Associations in Conference	560
Woman's Board Prayer Meeting	560
Boston Congregational Club	560
Conference Week at Berkeley Temple	560
Notices	565
Marriages and Deaths	565
The Business Outlook	566
Temperance	567
Gleanings	568
The Congregational Education Society	570
Biographical	571

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

Published every Thursday.
PER COPY, 6 CENTS. PER YEAR IN ADVANCE, \$3.00.
IF PAYMENT IS DELAYED, \$3.50.
ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.
CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.
On Trial, 6 Months, \$1.00; 3 months, 25 cents.

RECEIPTS for subscriptions are indicated by the date of expiration following the subscriber's address, as printed upon the paper. If a special receipt is wanted a stamp should be sent with remittance.
DISCONTINUANCES.—Papers are continued until there is a specific order to stop, in connection with which all arrearages must be paid; but such an order can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per square line each insertion, 14 lines to the inch; 14 inches to the column. Discounts according to amount of contract.
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston.

Entered as second-class mail. Composition by Thomas Todd.

LATEST AND BEST!

McINTOSH'S ANTHEMS.

110 Pieces.

256 Pages.

SOLOS DUETS	TRIOS	QUARTETS CHORUSES
For Quartet and Chorus Choirs.		

This admirable new collection is the latest result of the author's **careful study and acute musical taste.** The best American and foreign composers are represented, and the music throughout is of rare excellence and impressiveness.

Two Editions: "Round Notes" and "Character Notes."

Each, per volume, \$1.00, postpaid.

Per doz., \$9.00, not postpaid.

Oliver Ditson Company,

453-463 Washington St., Boston.

C. H. DITSON & CO., N. Y. J. E. DITSON & CO., Phila.

APPEARANCES

With the musical qualities of the Estey Organ every one is familiar. But let us say a word about its appearance.

Even Napoleon could not afford to overlook appearance, for he hired Talma to teach him how to appear to advantage.

The decorative effect of an

Estey Organ

in any drawing-room is easily worth its cost. The new models are the latest triumphs of the designer's art.

They represent thought, study, and the ability to carry each into execution. Imposing models in all the new and fancy woods make the Estey an Organ rarely equalled in appearance. And the price is a revelation to the organ seeker.

Gracefulness of design, excellence of materials and workmanship, purity of tone and guaranteed durability combine to make the Estey the leading popular organ of today.

Illustrated catalogue sent free

ESTEY ORGAN CO.,

Brattleboro, Vt.

**CHURCH
ORGANS**

HOOK & HASTINGS LANE
Boston and New York
Established in 1825

Subscribers' Column

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Registered Pharmacist.—Situation wanted; 18 years' experience; reg. in Mass.; A. No. 1 reference. Address: "Druggist," No. 49 Fremont St., Springfield, Mass.

Wanted, by woman, formerly teacher, a place in country home where she can pay for board by domestic service. Address "F. J. D.," 58 Milton St., Brockton, Mass.

A CREED To Unite Christendom.

THE RAM'S HORN, America's great interdenominational weekly

offers a PRIZE of

\$100.00 in Gold Coin

to anyone who will write the briefest and best plan and creed to unite the great Churches of Christendom.



AT A LONG BLAST WITH THE RAM'S HORN THE WALLS OF THE CITY SHALL FALL.—JOSH. 6:5.

FOR PARTICULARS concerning this unique contest and extraordinary offer see current issues of *The Ram's Horn*, which just now is filled with articles of stirring interest, including: I. **JUDAS AND JOHN.** A serial story. Illustrated. II. **WHY BE A CHRISTIAN?** Different reasons presented by D. L. Moody, B. Fay Mills, Joseph Cook, the late Prof. Swing, and others. III. **WHAT CONSTITUTES a Model Baptist, a Catholic, a Congregationalist, an Episcopalian, a Lutheran, a Methodist, and Presbyterian, of TO-DAY.** Answered by the leaders of thought in these respective folds.

IV. **A PLAIN TALK TO THE PULPIT.** By a well-known Journalist. **A Plain Talk to the Press.** By a well-known Preacher. V. **THE END OF THE WORLD, What and When It May Be.** By a Pre-Millenarian and a Post-Millenarian.

The Above Articles Will be Historic. They may be seen in weekly issues of *The Ram's Horn*, which has 16 pages of Miscellaneous Stories, Sketches, and pictures (including Frank Beard's great cartoons) which are always unique and sometimes wonderful. Last year's volume sold for \$5.00 in January, though the subscription price is but \$1.50. **Send \$1.00 For Trial Subscription.** Do Not Miss a Single Number.

CURRENCY AND STAMPS COME SAFELY. Address, **THE RAM'S HORN, 1116 Woman's Temple, Chicago.** The *Ram's Horn* is showing the world that religious instruction need not be stupid nor commonplace.—*Indianapolis Journal.* It is worth **THREE TIMES** its cost.—*Dr. Cuyler.*

HOUGHTON, MIFFLIN & CO.'S

NEW BOOKS.

Their Wedding Journey.

By W. D. HOWELLS. *Holiday Edition.* Fully illustrated by CLIFFORD CARLETON, and bound in very attractive style from a design by Mrs. Whitman. Crown 8vo, \$3.00.

Unguarded Gates, and Other Poems.

By T. B. ALDRICH. Crown 8vo, gilt top, \$1.25. A beautiful book, containing the poems written by Mr. ALDRICH in the last six years.

Whittier's Poetical Works.

Complete in a new *Cambridge Edition.* Printed from wholly new plates, large type, on opaque paper. With a Biographical Sketch, Notes, Index to Titles and First Lines, a Portrait, and an Engraving of Whittier's Amesbury home. Uniform with the *Cambridge Longfellow.* Crown 8vo, gilt top, \$2.00; half calf, gilt top, \$3.50; tree calf, or full levant, \$5.50.

Whittier's Poetical Works.

New *Handy-volume Edition.* In four beautiful volumes, large type, opaque paper, tasteful binding. With four Portraits and a View of Whittier's Oak Knoll home. Uniform with the *Handy-volume Longfellow.* 4 vols., 16mo, \$5.00; half calf, extra, gilt top, \$9.75; full morocco, flexible, in fine leather box, \$9.75; full calf, flexible, \$12.75.

Riverby.

A volume of eighteen characteristic out-door papers on flowers, eggs, birds, mountains, prairies, and other appetizing subjects, treated with great freshness and insight. By JOHN BURROUGHS, author of "Wake-Robin," etc. 16mo, \$1.25.

The Bell-Ringer of Angel's, and Other Stories.

A new volume of BRET HARTE's inimitable stories. 16mo, \$1.25.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

Published this Day:

NUMBER 103,

THE OLD

FARMERS' ALMANACK

—FOR—

1895.

ROBERT B. THOMAS.

WILLIAM WARE & CO., Publishers,
BOSTON.

"THE BEST OF CHILDREN'S MAGAZINES,"—AND NOW THE ONLY ONE.

ST. NICHOLAS FOR YOUNG FOLKS.

Beginning a New Volume.
Now is the time to subscribe.

The November Number.

THE greatest year ST. NICHOLAS has ever had is just closing. "The best of children's magazines" is now the only high-class monthly for young folks published in America. It is without a rival.

Rudyard Kipling's famous "Jungle Stories,"

written especially for ST. NICHOLAS, were a great feature of 1894, and it will be pleasant news that Mr. Kipling will continue them in the coming volume, which begins with the beautiful November issue now ready everywhere.

While their elders are reading Prof. Sloane's *Life of Napoleon in The Century*, the boys and girls will be enjoying a story life of the same great hero, told by Elbridge S. Brooks, and superbly illustrated.

"A Boy of the First Empire"

is the title, and its hero renders a service to Napoleon, becomes one of his pages, and finally an aide. He is with him at the most critical times of his life—at the departure for Elba, and at Waterloo. The story glows with pageantry, and is a truthful account, verified by the latest information, of the life of "the man of destiny." "A Boy of the First Empire" begins in November.

"The Quadrupeds of North America," entertaining and up-to-date chapters on animals, will be contributed during the year by the well-known naturalist Prof. W. T. Hornaday, and Theodore Roosevelt will write a series to be called "Hero-Tales from American History," recounting famous deeds of heroism which young people ought to know more about. The series on "Historic Dwarfs" will be continued, and Prof. Brander Matthews will include in his entertaining papers on "The Great American Authors" accounts of the lives of Bryant, Emerson, Longfellow, Hawthorne, Whittier, Poe, and Lowell.

Five Serial Stories

are among the features: one called "Chris and the Wonderful Lamp" recounts the marvelous adventures of a modern boy who became the accidental purchaser of Aladdin's lamp. A delightful story of college girls, "The Three Freshmen," will appeal to every girl; and "Teddy and Carrots," James Otis's serial of newsboy life, will be read by every boy. A serial story by Frances Courtenay Baylor is to appear.

"West Point" will receive attention from Lieut. Putnam, and *Life on a Man-of-War* will be described by Ensign Ellicott, of the flag-ship "Chicago." *Stories of Famous Horses* in history and mythology—Bucephalus, Napoleon's and Sheridan's horses, etc.—will be told. *City Fire Departments* will be treated, and *The Boys' Brigade.* More of Palmer Cox's famous "Brownies" are promised.

No home where there are children should be without the influence of ST. NICHOLAS.

Begin to take it with November. This number is on every news-stand; price, 25 cents. A year's subscription costs \$3.00. All dealers, or the publishers,

THE CENTURY CO., Union Sq., New York.



OUR NEW BOOKS

WALKER'S

COMPREHENSIVE

CONCORDANCE.

By Rev. J. B. R. WALKER. 8vo, pp. 980, cloth, \$2.00; half leather, \$3.00.

One alphabet for all words. 50,000 more references than Cruden's. Based on the Authorized Version.

THE STORY OF THE PILGRIMS.

By Rev. MORTON DEXTER. Price, \$1.25.

The essence of facts given in a way both scholarly and popular. Especially valuable for Scrooby Clubs.

MONDAY CLUB SERMONS for 1895.

Sermons on the International S. S. Lessons.

Twentieth Series. Price, \$1.25.

Fully up to the high standard of previous years.

FATHER EELLS.

By Rev. MYRON EELLS, D. D. Price, \$1.25.

Among home missionary pioneers the name of Cushing Eells stands next to that of the martyr Whitman. The story of his life is of great value and interest.

THE DAYS OF PRINCE MAURICE.

By MARY O. NUTTING, author of "William the Silent." Price, \$1.50.

The history of the last years of the war in which the Netherlands threw off the yoke of Spain related in a clear and interesting manner.

FANNY'S AUTOBIOGRAPHY.

By Mrs. M. E. DRAKE. Price, \$1.25.

"Fanny" was a home missionary horse. The story is a picturesque one, abounding in vivid description.

ST. ROCKWELLS' LITTLE BROTHER.

By Mrs. HARRIET A. CHEEVER. \$1.50.

"The little brother" was a street Arab. The book tells how St. Rockwells helped him to a better life.

GARRET GRAIN.

By Mrs. FRANK LEE. Price, \$1.25.

A beautiful story of real boy and girl life in a home where all help and all are helped.

ENDEAVOR CHRIS.

By ISABELLA T. HOPKINS. Price, \$1.50.

Endeavor Chris was a waif. How he grew up to a sweet and beautiful child, whose motto was, "I'll endeavor," the story tells in a most interesting way.

JACKY LEE; His Lessons Out of School.

By Mrs. HARRIET A. CHEEVER. \$1.25.

A boy's story, full of interest and teaching its useful lessons in a most engaging way.

SNOWED IN.

By WILLIS BOYD ALLEN. Price, \$1.00.

Whatever Mr. Allen writes is sure to find interested readers, and this book is no exception.

THE DOTTY SERIES.

By KATE W. and ERSKINE M. HAMILTON.

6 vols. Price, \$2.00.

For youngest readers, charming pictures and stories.

Congregational S. S. & Publishing Society,
BOSTON AND CHICAGO.

A NEW PILGRIM CHILDREN'S SERVICE.

THE FOE IN THE CUP.

By M. C. HAZARD. Simple, effective temperance service. Any school can sing it.

8 pp. Per 100 Copies, \$2.00.

HARVEST SERVICES.

By TUFTS & HAZARD.

16 pp. Original Music. \$4.00 per 100 copies.

VIII. HARVEST SHEAVES.

XXVIII. SEED TIME AND HARVEST.

XX. GRATEFUL PRAISE.

Also at same price (\$4.00 per 100 copies):

Missionary Service.

XVI. WHITE HARVEST FIELDS.

Anniversary.

VII. OUR FESTIVAL.

Temperance.

XII. BIBLE TEMPERANCE.

Samples of any of the above, 2 cents each.

Congregational Sunday School & Publishing Society,
BOSTON AND CHICAGO.

MR. J. B. HERBERT

Has just completed his CHRISTMAS PRAISE SERVICE for 1894, entitled THE STORY OF AGES; a Yuletide Concert Exercise, consisting of carols, recitations, responsive readings, etc. A complete and unusually attractive program. By mail, 5c.; by express \$4.00 per 100, not prepaid. CLAYTON F. SUMMY, Publisher, 174 Wabash Avenue, Chicago.

LANGUAGES MASTERED IN 10 WEEKS.

Part I. (3 Lessons) either language, sent for 25c.

MEISTERSCHAFT BUREAU, Boston, Mass.

FRENCH, GERMAN, SPANISH, ITALIAN.

The Sea-Robbers Of New York . .

A thrilling narrative, by Mr. THOMAS A. JANVIER, illustrated by Mr. HOWARD PYLE, recounting the adventures of "the Red Sea trade" pirates during the early period of New York's history, is in

Harper's Magazine

For NOVEMBER

Mr. POULTNEY BIGELOW has a very interesting paper on *The Cossack as Cowboy, Soldier, and Citizen*, illustrated from drawings made in Russia by Mr. FREDERIC REMINGTON.

There are Five Short Stories, and Many Other Attractions

Ready October 22

Published by HARPER & BROTHERS, New York

Song and Study for God's Little Ones

EDITED BY

BERTHA F. VELLA, C. C. McCABE, D. B. TOWNER and W. N. HARTSHORN.

To the Primary Teacher

Song and Study for God's Little Ones is a book of about 180 pages. It contains more than 80 sweet and practical songs for children. A large proportion of them are new for this book, and include many *Motion* songs, together with the famous "Palestine Song" used in teaching Bible geography.

The Bible Studies, a SUPPLEMENTAL COURSE OF STUDY, are a series of exercises which are used in Primary classes and Junior Societies. These studies are practical, having been in use in Primary classes and tested.

Children's Exercises are given in this book for Opening, Closing, Praise, Prayer, Gift, Birthday and Lesson Services.

Special Services and Songs, for Easter, Christmas, Thanksgiving, Children's or Floral Sunday and Harvest Time are included.

The Words of some of the Sweetest Old Hymns of the Church are given, in addition to the songs to be committed to memory and sung by the children.

This Book is the result of many years experience in active Primary class teaching, and should be in every Primary worker's class.

Price, Postage paid, 25 cents; 12 copies by express, not prepaid, \$2.40; \$20.00 per 100. You can order from the MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION, 110 Boylston St., Boston, Mass.

or from R. R. McCABE & CO., Publishers, 166 So. Clinton St., Chicago, Ill.

SEND 25 CENTS FOR SAMPLE COPY.

REV. A. E. DUNNING, D. D.,

Editor of this paper, writes: "I have much enjoyed examining 'SONG AND STUDY.' It shows, I believe, the very spirit of children, and the songs selected have both the rhythm which wins children and persists in lingering in their thoughts, and also the simple and devout spirit which children love to express. The arrangement, too, is excellent. I am sure in the variety of songs, the Bible studies and the services, you have done a service for which a great many mothers and teachers will be thankful."

The Envelope System

is the most successful of all **TO RAISE MONEY** for religious purposes.

Church Revenues wonderfully increased from the start. Systematic, regular, sure, popular. We supply *everything* for it: Envelopes, printed, numbered and dated; boxes, offering cards, register of contributors, &c. Having special facilities not possessed by others we can save you money. Send for Catalogue and Price List. Mention this paper.

PAUL & FALCONER, 204 Water St., Balto., Md.



The Pen warranted always to work, never to dry up or clog, and not to leak or ooze.

Write for circular to COLUMBIAN FOUNTAIN PEN CO., Holyoke, Mass.

When not in use the pen is drawn down into the ink, this insures the pen against drying up, and closes the barrel so that no ink can possibly escape.

Columbian Fountain Pen

SOME NOTABLE BOOKS.

DODD, MEAD & COMPANY

Have Just Published:

MRS. OLIPHANT'S NEW NOVEL.
A House in Bloomsbury.

Second Edition. \$1.25.

"The best story she has written since 'Lady Jane.'"—*The Athenaeum*.
 "Far above the fiction of the day."—*The Speaker*.
 "Fresh and original."—*St. James's Gazette*.

Kitty Alone.

By S. BARING GOULD. A novel of remarkable power and vigor. \$1.25.

The Highway of Sorrow.

A novel. By Miss HESBA STRETTON. With portrait of the author. \$1.25.

A noble story of love and faith brought triumphant through suffering across the Russian *via dolorosa* of Siberia. Written in collaboration with the celebrated writer Stepaniak.

Domestic Manners of the Americans.

By Mrs. TROLLOPE. 2 vols., 12mo. Reprinted from the first edition of 1832, now rare, with 24 illustrations from contemporary drawings, \$3.50.

My Study Fire.

Second Series. By HAMILTON WRIGHT MABIE. With 3 photogravures. Gilt top, \$1.50.

Also a new edition of Mr. Mabie's previous books. *My Study Fire, Under the Trees and Elsewhere, Short Studies in Literature, Essays in Literary Interpretation*. Each with 2 Photogravures, in dainty binding, gilt top, \$1.50.

Where Honour Leads.

A sequel to her bright and winning story, "A Question of Honour." By LYNDE PALMER, author of "The Magnet Stories," etc. 16mo, \$1.25.

First in the Field.

An engaging story of adventure in New South Wales. By GEORGE MANVILLE FENN. With illustrations. Crown 8vo, \$1.50.

* Write for complete descriptive list of our new and forthcoming books.

DODD, MEAD & COMPANY

149-151 Fifth Avenue, New York.

The Leading
Hymn and Tune Books.

FOR CHURCHES.

The New *Laudes Domini*, the Rev. Dr. Chas. S. Robinson's latest and best—supplied to churches at the lowest possible price. The success of the day.

FOR PRAYER-MEETINGS.

Laudes Domini for the Prayer-Meeting, containing the very best hymns and tunes for the purpose—beautifully printed—new type—handsome cloth binding, 50 cents in quantities.

FOR SUNDAY-SCHOOLS.

Laudes Domini for the Sunday-School. Recommended by Bishop Vincent, Rev. Dr. Rainsford, Rev. Dr. A. J. Gordon, Rev. Dr. Schauffer—*all denominations uniting on it*. "A perfect book." 50 per cent. more matter than others. Cloth, 35 cents in quantities.

Books for Responsive Reading.

Write for particulars and samples. Best books, lowest prices, two millions sold.

THE CENTURY CO.
UNION SQUARE, NEW YORK.

THREE NEW BIOGRAPHIES.

Life and Letters of Erasmus.

By JAMES ANTHONY FROUDE. 8vo, \$2.50.

The Author, in concluding his work, says: "I have endeavored to put before you the character and thought of an extraordinary man at the most exciting period of modern history. It is a period of which the story is still disfigured by passion and prejudice. I believe you will best see what it really was if you look at it through the eyes of Erasmus."

"The lectures are deeply interesting and cast a powerful light upon a most important epoch. They are written in that bright and fascinating style so characteristic of Mr. Froude."—*Philadelphia Press*.



Life of St. Francis of Assisi.

By PAUL SABATIER. Translated by Louise Seymour Houghton. 8vo, \$2.50.

"The most popular and one of the most charming books in France at the present time. Every critic of any authority in Paris has written in praise of it. The book will attract interest in this country not only for its subject and the quality of its style, but for the undeniable evidence that it faithfully reflects the mind and ethical aspirations of the French people at this moment."—*New York Times*.

Life and Letters of Dean Stanley.

By R. E. PROTHERO and Dean BRADLEY. New and Cheaper Edition. Illustrated. 2 vols. 8vo, \$5.00.



"A valuable and permanent addition to English literature; a book written with admirable insight, delicacy, and discrimination; a book interesting from three distinct points of view—as embodying an immense mass of picturesque description and entertaining anecdotes from Stanley's own pen, as portraying at full length one of the most fascinating figures of the Victorian epoch, and as contributing to our knowledge of a most agitated and momentous period in the history of the English Church."

—*London Academy*.

Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

Rev. Dr. MILLER'S BOOKS.



THE BUILDING OF CHARACTER. (Latest issue.) 16mo, cloth, white back, gilt top, \$1.00; white and gold, full gilt, \$1.25. Levant morocco, \$2.50.

SILENT TIMES. A book to help in reading the Bible into life. 16mo, cloth, white back, gilt top, \$1.00; white and gold, full gilt, \$1.25. Levant morocco, \$2.50.

MAKING THE MOST OF LIFE. A book to stimulate the reader to earnest and worthy living. 16mo, cloth, white back, gilt top, \$1.00; white and gold, full gilt, \$1.25. Levant morocco, \$2.50.

THE EVERY DAY OF LIFE. Dedicated to those who want to grow better. 16mo, cloth, white back, gilt top, \$1.00; white and gold, full gilt, \$1.25. Levant morocco, \$2.50.

GLIMPSES THROUGH LIFE'S WINDOWS. Selections from Dr. Miller's writings, arranged by Evalena I. Fryer. 18mo, ornamental binding, with portrait, 75 cents.

For Sale by All Booksellers.

T. Y. CROWELL & CO.,
New York and Boston.

FOR THE CHILDREN.



TEMPLE OF KNOWLEDGE, for Sunday, Christmas and Junior Work; 88 blocks. Teaches the Ten Commandments and books of the Bible in order. Map of Palestine on reverse side. Folder of 150 Bible questions, answers and references. Sent prepaid, \$1.00; single Folder, 5c. Indorsed by Bishop J. H. Vincent, and others. Agents wanted; address, with stamp, A. J. CHAMBERLAIN & Co., Galesburg, Ill. Mention paper.

A Fifty-Two-Week Feast!

HARPER'S
YOUNG
PEOPLE

OFFERS EVERYTHING AFFORDED BY ITS COMPETITORS AND EIGHT ADVANTAGES BESIDE!

PRIZES of \$1 to \$25 for excellence in Needlework, Photography, Metal Work, etc.

Articles to be exhibited in New York in December

YOU MAY COMPETE

Particulars, with sample copy, free

HARPER & BROTHERS, Publishers, New York

NOW READY!

MUSIC FOR CHRISTMAS, 1894

CAPTURE OF SANTA CLAUS. The new Cantata. By Dr. W. HOWARD DOANE. Especially attractive for young people, and will be greatly enjoyed by the old folks. Full of bright, innocent amusement. Dialogues, Recitations, and Charming Music. 30 cents, postpaid.

THE PROMISED REDEEMER. Christmas Service No. 11. For the Sunday School. By the Rev. ROBERT LOWEY. An excellent arrangement of Scripture for responsive readings. Fresh, stirring and forceful music. The service is so constructed that recitations and other exercises may be introduced if desired. 5 cents, postpaid.

THE CHRISTMAS WHEEL FEAST. By Mrs. W. F. CRAFTS and H. P. MAIN. A new and picturesque service for the little folks. 6 cents, postpaid.

CHRISTMAS ANNUAL No. 25. Bright, original Carols by popular composers. 4 cents, postpaid.

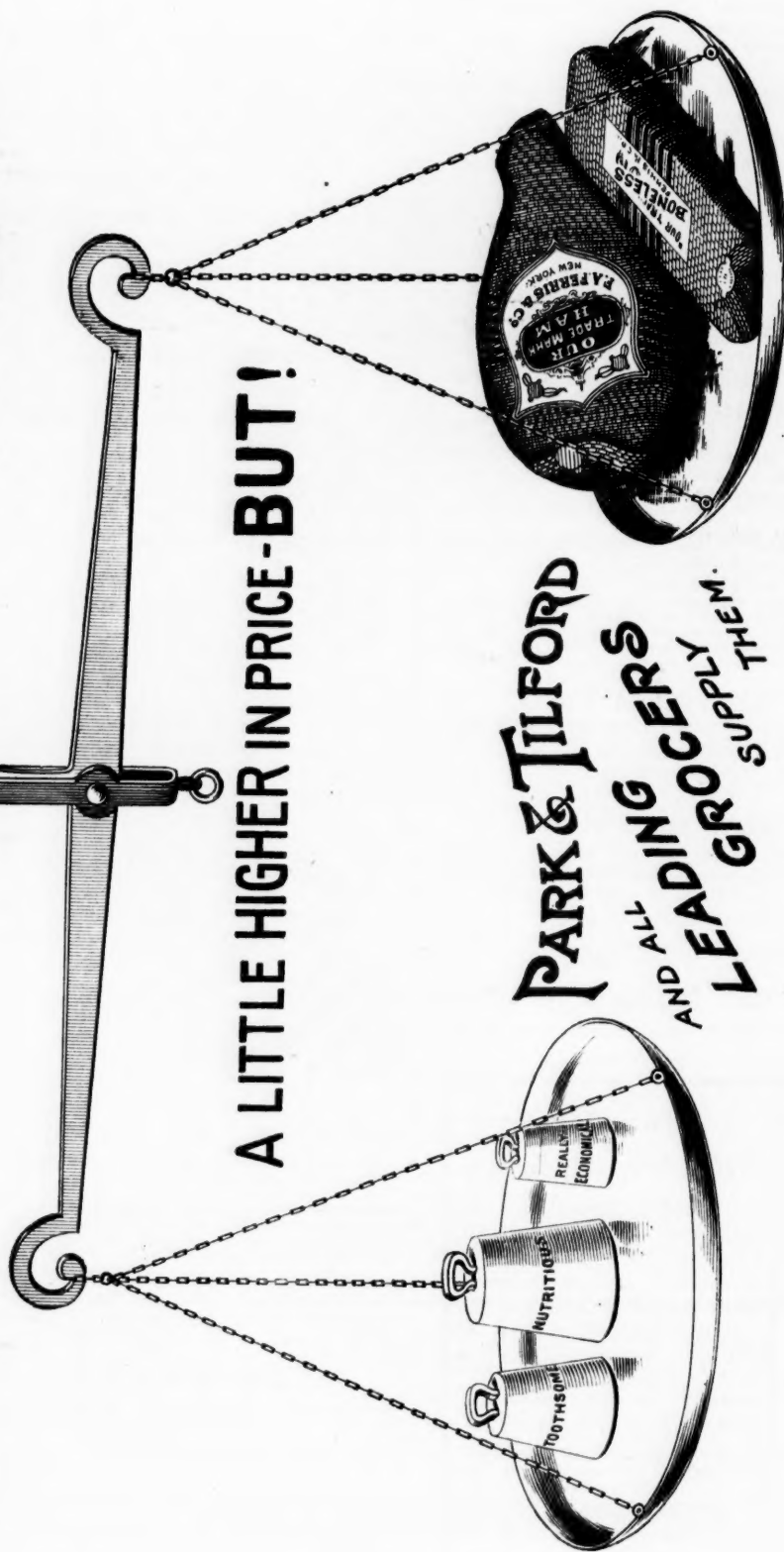
RECITATIONS FOR CHRISTMAS TIME. No. 3, eight pages, 4 cents, postpaid. Selections of appropriate poetry and prose. Nos. 1, 2, 3 and 4, eight pages, 4 cents each, postpaid.

SEND FOR COMPLETE CATALOGUE.

THE BIGLOW & MAIN CO.

76 E. 9th St., New York. 215 Wabash Ave., Chicago.

THE DELICIOUS FERRIS HAMS AND BACON



PARK & TILFORD
AND ALL
LEADING GROCERS
SUPPLY THEM.

THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 25 October 1894

Number 43

THE REST OF 1894 AND ALL OF 1895 FOR ONE YEAR'S SUBSCRIPTION. Church Club Agents and others may begin at once their work of securing new yearly subscriptions. All such, if so requested, will date from 1 Jan., 1895, and the rest of this year will be sent free.

One old and one new subscription, \$5.00.
Club of five, one at least being new, 10.00.

CHURCH CLUB AGENTS. Those who are willing to make a canvass of their church and community should write us for terms. We pay very liberally for such work.

SIX MONTHS for \$1.00. We send the *Congregationalist* to any new subscriber for six months as a trial subscription for \$1.00, or three months for 25 cents.

* **DR. STALKER'S ART OF HEARING.** *



With portrait and biographical note of the author (No. 4 of the Handbook Series), is now ready. From the wide attention these papers have excited it is evident that many pastors will appreciate this opportunity of securing them in convenient form for distribution.

4 cents each; 10 copies, 25 cents; 100 copies, \$1.25.

HANDBOOK No. 1. PRAYER MEETING TOPICS; No. 2. FORWARD MOVEMENTS; No. 3. ORGANIZED WORK FOR MEN AND BOYS.

* **THE CONGREGATIONALIST SERVICES.** *

1 cent each; 100 copies of one number, 60 cents. 1st Series of 20 numbers now complete. 2nd Series begins Nov. 1, and will be issued semi-monthly. First six numbers will be based on the *I am's of Jesus*. Subscriptions for Series of 1894-1895, at 25 cents each, will now be received.

1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmas. 4—New Year. 5—Passiontide. 10—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National. **EVENTIDE SERVICES:** 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of our God. 11—Homeland. 12—Humility. 13—God in Nature. **GENERAL WORSHIP:** 17—"Abide with us." 18—"Eternal light of light." 19—"I will extol Thee." 20—"God be with us for the night is closing."

We suggest the use of No. 1 for Harvest Home Services. Any of the Eventide Services are appropriate for the fall months. All are in print. Nos. 17-20 are suitable for any sermon theme. **No. 20 ready this week.**

THERE ought to be next Sunday many thoughts concerning and petitions in behalf of the men behind prison bars. It is the one day in all the year known as Prisoners' Sunday and, while this class of our population ought not to be forgotten at other times, it is fitting that there should be a special day when they are called to mind. With a prison population in our own country of not less than 50,000 persons we can hardly help reflecting on the good which would accrue to the nation if but a small proportion could be restored to society truly reformed and regenerated. Let us not fail also to return thanks for the improvement in recent years in the management of jails and prisons, and for the vastly superior methods of classifying and caring for the inmates. There is further cause for gratitude in the fact that it is presumably only the evil-doers who are imprisoned today, when not so very many years ago innocent men, women and children often languished in dungeons at the behest of ecclesiastical or civic tyrants. Give Prisoners' Sunday its due, mindful of Him who said, "I was in prison and ye came unto Me."

The first Methodist church in the country to adopt individual communion cups is the oldest representative of the denomination in Rochester, N. Y. Methodists, like Episcopalians, receive the sacrament at the altar from the minister, who in this case passes a tray containing about thirty glass cups, taking them out and replacing them himself. There is a series of trays set one on the other, the top one having a cover, thus allowing them all to be filled before the service and kept free from impurities. This device was designed by the gentlemen of the committee, one of whom was the professor of chemistry in Rochester University, and is giving general satisfaction. It seems to possess peculiar advantages. Rochester, by the way, appears to be especially friendly to the new idea, two of the strongest churches in the city, the North Baptist and the Central Presbyterian, having adopted several months ago the individual chalice. We know already of half a dozen Congregational churches which have wheeled into line and of several other prominent churches of our order which are discussing the change. A thorough canvassing of the matter can, in our opinion, lead to nothing else than a favorable conclusion.

While in some religious denominations there is a disposition toward closer union with others, one more denomination is to be added to the long list. The Evangelical Association is a body of about 2,000 churches and 150,000 members, mostly Germans, in doctrine and polity similar to the Methodist Episcopal Church. About seven years ago a quarrel arose within this body over a very trifling question. The General Conference of the church, when it adjourned, asked the Board of Publication to select the next place of meeting. A minority contended that the bishops ought to decide the time and place for the meeting. Ill feeling was aroused, two distinct parties were formed, each party attempted to bring leading officers of the other before ecclesiastical courts and finally both parties appealed to the civil courts, and now the Supreme Court of Indiana having rendered its decision in favor of the majority party, the defeated party has formed a new denomination, naming it "The United Evangelical Church." It is a curious question by what subtle sense of humor every religious faction which sets up for itself is led to choose a name which affirms its unity and orthodoxy. One would suppose that every such possible title had been already appropriated. Perhaps this division will serve as a warning to the wings of other denominations not to appeal to the civil courts to fasten them more firmly to the common body.

It will be remembered that Cardinal Newman's final break with the English Church was caused by his objection to the appointment of an Anglican bishop of Jerusalem. A somewhat similar case has

just arisen to disturb the Puseyite section of that church in connection with the English mission in Spain, which has been growing in numbers of late, and for which the Archbishop of Dublin has been asked to ordain a bishop. Again the cry of "intrusion" has been raised, and the Puseyite journals are urging that, if a bishop must be ordained, it should be done by the Old Catholic bishops of the Continent. Why it should be an intrusion to cross the channel but not to pass an arbitrary political boundary is not very clear, or whether Dutch and German bishops may safely undertake that upon which Irish bishops may not venture, and whether the Old Catholic bishops would consent to ordain, under the circumstances, no one seems to have inquired. The Dublin archbishop, fortunately for his own peace of mind, seems to be undisturbed by the clamor, and the "High Church" people must bear the shock of responsibility for an "intrusion" into the land of Torquemada and Philip, the husband of Bloody Mary, as bravely as they can.

OUR USAGE IN ORDINATION.

The decision of Judge Bolster, in the Roxbury Municipal Court on the 15th inst., in the case of the commonwealth against Mr. John Wriston, is of far more than ordinary interest. Mr. Wriston, a licentiate of the Suffolk North Association of ministers, and acting pastor of the Beachmont Church, had been arraigned upon the charge of solemnizing matrimony without being legally competent to do so under the statute. His defense was a claim that he was a fully ordained Congregational minister by virtue of a vote adopted by that church in November, 1892. The statute gives power to every minister "ordained according to the usage of his denomination." Did Mr. Wriston come within this law?

Mr. Wriston came from the Methodist Church in Ohio, where he had been a lay exhorter, in the summer of 1892, being called by the Beachmont church. In September of that year the church called a council to ordain Mr. Wriston to the pastorate, but the council thus assembled refused to do so and also refused to reconsider when the church requested it. It suggested, we believe, that he pursue his studies, and also ask for a license, which he obtained immediately afterwards. This license, which was for one year, was renewed upon his written request dated Sept. 25, 1893. But the church, in November, 1892, had "Voted: That this church does hereby authorize and empower our pastor to perform all the duties of an ordained minister."

Although then and now reported upon our rolls as a licentiate, and not as an ordained minister, he claimed that the above act of the church made him an ordained Congregational minister, according to our principles and usages, and that he was therefore authorized, under the statute, to perform the marriage ceremony, which he

did seven times. His able counsel, Mr. Thomas Weston, supported him in this claim with commendable skill, while Mr. Isaac F. Paul managed the case for the government with marked acuteness. Perhaps the court was surprised to find itself plunged into the broad domain of Congregational history and polity.

The question whether Mr. Wriston was "knowingly" violating the statute does not interest us at this moment, except to suggest the caution which the judge declared every person was bound to exercise in ascertaining one's authority. The main question was whether the vote of the church made Mr. Wriston an ordained minister according to our "usage." The judge limited the word "denomination" to our own body of churches, and ruled out witnesses who were expected to declare what was the usage in their denomination. The statute means "denomination," and not polity. Evidence was taken therefore as to the fact of "usage," which the court decided must be existing usage, whether it was or was not usage 250 years ago. The defense relied upon the asserted Congregational doctrine that the local church has the sole right to elect its officers, including pastor, and ordain the latter.

At the desire of one side or the other, Rev. Messrs. Hazen, Quint, Wellman, Coit and Bixby were called to testify. Whatever were the varying shades of theory held by these witnesses, each one testified that he had never known an instance where ordination had taken place without the "laying on of hands"—a service not performed by the Beachmont church. Nor had either of these ministers, in their wide experience, ever known an instance where a church had ordained a pastor by itself, that is, without the instrumentality and concurrence of a council of churches. It was testified also, without dissent, that if an ordination by a church alone should happen it could not, according to Congregational principles and usages, give any standing in our ministry. Mr. Bixby, who supported the validity of the ordination in some sense, declared that its force was limited to the Beachmont church and would expire if Mr. Wriston left that church; and that another ordination, in the usual form, would be requisite to give him standing as a Congregational minister in the fellowship of our churches.

The decision of the judge, after two days' hearing, was based upon the uncontradicted evidence of "usage" in our ordinations. Mr. Wriston had not been "ordained according to the usage of his denomination." So plain a fact was as well known before the trial as after, but the decision, by competent judicial authority, as to what our usage is, is a most valuable one. Mr. Wriston did not take an appeal, which he might have done, to a higher court.

We are particularly glad, without reference to the merits of this case, to find the fact sustained that no local church can by its mere vote, without examination and without asking the counsel of the churches in fellowship, foist any man into our list of recognized ministers. A contrary decision would have given great comfort to those who talk of the looseness of Congregationalism. We cannot but think, however, that the unqualified and unexplained statement made by some Congregationalists, that every local church has the sole right to ordain its pastor, is responsible for much theological mischief. The statement is an

inheritance from days of crude ecclesiastical attempts. It originated when "ordination" had no meaning beyond putting a man into a local office in a local church, and when any Christian ministry beyond such local office was absolutely denied. Its merit, then, was in its denial of the existence of any power from without, such as existed in England, to force a minister upon a congregation. But ordination, whether to the pastorate or in view of other service, now denotes (as Dr. Wellman well showed in court) the setting apart of the man to the Christian ministry, which the installation into local office follows.

For such setting apart a council of churches comes into existence only upon the summons of some local church, and acts in behalf of that church, but, when assembled, it represents also the body of churches in the act of ordination and gives the minister all the standing which he can acquire in our fellowship by ordination.

We are glad that a judicial decision has recorded our "usage," and has done it with such evident accuracy that an appeal to a higher court was felt to be useless.

STABILITY IN RELIGIOUS BELIEF.

It has been remarked that Holmes and Lowell, beginning upon opposite sides of the line between Orthodoxy and Unitarianism, each crossed that line and remained upon the side opposed to his childhood's training. Holmes was the son of an Orthodox clergyman, but the bent of his mind carried him into the Unitarian camp. Lowell's father was a Unitarian clergyman, but his later life brought him into sympathy with a body of Orthodox believers. The truth is, we suppose, that most active and powerful minds have a natural bias which tends to carry them in one direction or another in their religious thinking. There are born Calvinists and born Arminians—men who have an innate dislike to set forms and men to whom ritual is the very breath of spiritual life. Holmes could never have rested satisfied in his father's church any more than Newman could have remained permanently in a Protestant communion.

If strong men follow the bent of their own thinking, and go to their own place, however, there are others who change because they are too weak to resist the current in which they happen to be caught. They may follow a strong man's lead, but they themselves show no sign of strength. They are simply carried away by special pleading or personal fascination, or drift with the fashionable movement of the time. Barring the self-conceit, the difference between the two classes may be illustrated by the reply of the Quaker to an acquaintance who was remarking upon the force of environment and early education: "Why, friend Jones," he said, "if you and I had been born in Turkey we would have been Mohammedans." "Thee would," was the stern answer; "I never!" It was of this latter class that William Blake was thinking when he wrote in his description of his own engraving of the Canterbury Pilgrims: "Names alter, things never alter. I have known multitudes of those who would have been monks in the age of monkery, who in this deistical age are deists."

One of the delusions of the present age is that instability in religious thinking is a sign of strength. It is true that strong men change, but, just in proportion to their sincerity and strength, the transition from

the old position to the new is a difficult and anxious one. He who has grasped the meaning of any creed or form of worship, and known how much of the essential truth it includes and illustrates, will find it hard to abandon it for another, which, although it may bring relief from some difficulties, will surely bring others in its train. It is the shallow man who goes light-heartedly from creed to creed and church to church.

A STEP TOWARD CHURCH UNITY.

The denomination which has adopted the name of Christian has just held its quadrennial convention at Haverhill, Mass., closing Oct. 15. This body originated about 100 years ago, one branch springing up in New England, others in North Carolina and Kentucky. Its members adopt no formulated creed, accept the Bible as their final authority and avoid theological terms. Its membership is about 115,000.

The chief topic of interest in the convention was the closer union of that body with other denominations. Our last National Council adopted the following resolution favoring such closer union: "That affiliation with our denomination of churches, not now upon our roll, should be welcomed upon the basis of the common evangelical faith, substantial Congregational polity and free communion of Christians without regard to forms or minor differences." This resolution referred to churches having substantially the same polity with Congregationalists.

Last April the New Jersey Congregational Conference proposed closer union with Christians and Free Baptists, and their proposals were favorably considered by the Christian denomination in that State. That body referred the subject to the national convention at Haverhill, and when it came up for discussion Dr. W. H. Ward of the *Independent* and Dr. S. W. Dike, representing the National Council committee, addressed the convention. Dr. Ward also represented the New Jersey conference. Nearly the whole of one day was devoted to the subject, with the result that at the closing session resolutions favoring a co-operative alliance between the Christians, Congregationalists, Free Baptists and any other denomination seeking such union were adopted by substantially unanimous votes with hearty enthusiasm.

These resolutions declare that it is to be understood that co-operating bodies entering into alliance are in parity of Christian standing, and that union is not to be based on doctrinal tests, by which we understand that no further discussion of doctrinal agreement is at all necessary. Denominational institutions, such as conferences, missionary societies, colleges and seminaries, are not to be disturbed by union. Members of churches removing from one community to another not provided with a church of their own denomination are to be encouraged to choose some church belonging to these co-operating denominations rather than any other. Ministers may accept calls from churches of any of these denominations without changing their denominational relations. State organizations of these different denominations are encouraged to appoint committees for fraternal co-operation, their action being subject to revision by national bodies entering into such union. The Christian Convention appointed a committee of twelve to act in

concert with committees of other bodies which may be appointed.

This action appears to us to be a practical, moderate and safe step toward a union between Christians, Free Baptists, Congregationalists, and perhaps some other denominations, through the plan of co-operation herein described. These bodies at least agree in the essentials both of belief and polity. They maintain the self-control of local churches and fellowship within their own denominations. We see no reason why such fellowship, now genuinely felt, should not be formally extended throughout each of these denominations, bringing about in missionary, educational and other efforts such practical co-operation as may providentially be shown to be for the greater advancement of the whole kingdom of Christ. If such union in labor be found to be mutually agreeable, as we believe it will be, the way may open in due time for these denominations to adopt a common name as a result of closer harmony in effort and mutual acceptance of one another's traditions and customs. While union on this basis—the only reasonable and lasting union—cannot be forced, it may come through more general consciousness of that unity of spirit which exists already, as the advantages of such union manifest themselves through experience. The action of our National Council, of the New Jersey Conference and now of the Christian Convention affords a welcome opportunity for a very interesting and hopeful experiment. It will be remembered, also, that our International Council which met in London in 1891 unanimously expressed a strong hope for a federation of Christian bodies, with the thought, we believe, of a system which here has its outgrowth, and that our own National Council adopted its own vote in pursuance of the action taken in London. We hope the plan may be tried in mutual confidence and forbearance, without expecting too much from it, yet believing that the Holy Spirit is always leading those in whom He dwells into a greater unity in Christ.

HOW CAN ORGANIZED CHARITY ESCAPE BECOMING MECHANICAL?

It may be taken as finally settled that organized charitable effort is the only justifiable sort, at any rate in cities and large towns. It has been demonstrated conclusively that promiscuous, irresponsible benevolence does more harm than good. But it is certain, also, that organized charity is in danger of becoming merely official and mechanical, of working in certain grooves and of being rendered disagreeable, if not also partially ineffective, by too much "red tape." What is the remedy?

It lies in personal intercourse with the objects of charity. All who desire to make their benevolence truly useful should make acquaintance with some family or individual among the recipients of help. Personal knowledge of them kindles personal interest in them, begets sympathy for them, opens opportunities for wise counsel, for the development of mutual regard, for practical service in teaching them how to help themselves and thus raise themselves again to the level of independence.

To the Christian, especially, such personal intercourse with the needy becomes precious. It is Christlike. It gives opportunities to illustrate Christian courtesy and helpfulness without wounding the beneficiary's self-respect or pauperizing him. It

often affords openings for directly spiritual effort. It develops one's patience, courage, fertility in resource, broadens one's range of knowledge and enlarges one's sympathies as hardly anything else can. The recipients of aid are no longer mere cases, but living, suffering human beings, often wicked, more often weak, sometimes only unfortunate, but always our brothers and sisters before God. Aid to those whom we thus regard cannot be rendered mechanically.

THE WEEK IN REVIEW.

Ohio has taught the nation a lesson. In the struggle between human passion and civic order the latter has won. Our English critics may, if they will, look upon the incident as presaging better days in this country, and already we have had proof of the salutary effect of the courage of the Ohio officials, civil and military. Without going into greswome details, the facts in the case seem to be as follows: A negro named Dolby early last week assaulted a white woman living in the country near Washington Court House. On the 16th he was captured and brought to the town just named for trial. A mob gathered immediately, the local militia were called out and later in the day two militia companies from Columbus arrived. The same afternoon a special grand jury was impaneled and the prisoner tried, found guilty and sentenced to twenty years' incarceration in the penitentiary. How justice, acting in accordance with formal procedure, could have been administered more promptly it is difficult to imagine, but it was only by a most courageous, unflinching display of force that the prisoner was shielded from mob violence while he was being tried. But when they attempted to lead the convicted man back to the jail stones and missiles began to fall on the militia. The mob was warned to desist and ordered to fall back. It did not. Then the order to "load" came, and a mad rush of the mob called forth the order to "fire." Five men have since died from wounds then received and a dozen or more citizens are forever mutilated. The prisoner was lodged in the local jail that night and taken to the State penitentiary the next day under guard of the re-enforced militia. Friends of the dead threaten to attempt to have Colonel Coit, who gave the order to fire, tried for murder. He may be tried but never convicted. He did his painful duty only after every argument had failed to dissuade the mob from its mad purpose. The quick arrest, trial and conviction of the negro made the mob's conduct utterly indefensible, and for the officers of the law to have done other than they did would have been craven and destructive of law and order in Ohio. As it is, look at the result. A mob in Newark, O., tempted since to lynch a negro guilty of the same crime, was confessedly held in restraint by the outcome at Washington Court House.

Our courts are not apathetic in the presence of so much crime and official malfeasance. The federal grand jury in Chicago has brought in indictments against some of the leading railroad officials of the Interior, including ex-President Reinhart of the Santa Fé Railroad, for the payment of rebates to shippers, and against two of the leading shippers of cattle for accepting rebates from railroads, both parties having violated the amended interstate commerce law. This is a welcome indication that

there is some vitality in a law which thus far has not realized the anticipations of those who fathered it. The indictments against Mr. Debs multiply, and it is scarcely conceivable that he will not find somewhere a sentence that will approximate to his offenses. Just now, however, he is traveling about lecturing and repudiating strikes as a method for securing the rights of laborers. Certain of the worst of the police captains of New York City have been summoned to appear before the police commissioners and will be "broken," and the grand jury, after investigating the testimony given before the Lexow committee and using it as a guide, has indicted several of the men recently discharged from the police force for blackmail, and it now seems possible that the former banditti will not only be deprived of their opportunity to plunder but sent to Sing Sing to expiate their past sins.

While it is not without significance that Governor McKinley has been welcomed to New Orleans by enthusiastic crowds of former political opponents now in substantial agreement with him on the tariff question, and important as are the indications now rapidly multiplying that men like Senators Sherman and Allison, Congressman Reed and ex-Congressman Butterworth are hoping to prevent the Republican party from taking the extreme protectionist position on the tariff question in the future, nevertheless it still remains true that the most important events in national politics today are to be found in the complex campaign now on in New York State and City. The existence of rival Democratic candidates for Congress in New York City and Brooklyn may, unless a coalition is brought about by Democratic leaders of national influence who are much alarmed at the prospect, give the Republicans not only an increased representation in the next Congress but give that party control of the State delegation in Congress, should the selection of a president in 1896 be thrown upon the House of Representatives. As yet no indications of such a coalition appear. If the new constitution is approved by the people a vast advance in the purity of municipal government within the State may become possible, and this will have a profound reflex action on the nation. If the amendment prohibiting gambling is indorsed one of the cancers eating at the vitals of the nation may be excised. If a Republican governor and Legislature are elected the process of regenerating New York City can proceed much more rapidly than if a reform mayor is left to wrestle with minor officials, hostile in purpose to him and for whose good behavior he can give no pledge and over whom he has no power.

The strait in which Mr. Hill finds himself is shown by his willingness to permit the combination of his own name and that of Mr. Strong—the Committee of Seventy's candidate—on tickets which will be used by the State Democracy in the coming election. That is to say, he virtually says: "Anything to get votes for myself." Naturally Mr. Straus, realizing that this meant the loss of several thousand votes to the Tammany candidate, declined to accept the nomination given him two weeks ago, and the "machine" quickly but not unanimously turned to ex-Mayor Hugh Grant and forced him to stand in the breach. 'Tis better so. The issue will be more sharply drawn. Mr.

Grant represents Tammany perfectly. He grew up in it, has profited by its robberies in the past, has been indicted by the Grand Jury for official negligence and venality, and the only argument the only newspaper in the metropolis which is supporting him—the *Sun*—can offer why he should be elected is, "He knows the ropes." With each day bringing new organizations and individuals to the support of Mr. Strong, with Mr. Hill courting the support of the opponents of Tammany, with the Lexow committee daily proving the true character of the Tammany judiciary and police, and aware of the sharp dissensions within its own ranks, Tammany today is not very loud in its boasts of success. Its main reliance now is upon the vote of the criminal and ignorant classes and upon the fraudulent votes cast by vagrants and professional repeaters. That the latter intend to attempt to work their old-time tricks already has been demonstrated, the testimony before the Lexow committee during the past week proving not only that, but corroborating so much that has gone before relative to the blackmail levied by the police on the vicious and the reputable, and their brutal methods of terrorizing any who dare to protest against paying the tribute.

London is deeply stirred by the attempt of reformers, led by Mrs. Ormiston Chant, to prevent some of the London music halls, which serve as places of assignation, from securing licenses from the County Council. All the many diverse theories among good people on the abolition or restraint of the social evil are having an airing in the daily press. The masses, alas! seem wedded to the present régime. Mr. Gladstone has, through his son Herbert, tried to break the force of his letter indorsing the Gothenburg system, or that portion of it which reflected on those who contend for the principle of local option. Unfortunately his language in the first letter can scarcely be explained away, and though he now says that there is no incompatibility between the two systems and that he only selects the one where he cannot get the other, he and the Liberal leaders are likely to find that their grip upon the temperance faction of the party, led by Sir Wilfrid Lawson, has been loosened. Especially will this prove true if there is any disposition evident at the next session of Parliament to shove the local veto bill yet farther to the rear. Defections from the Liberal ranks among men of property continue, owing to the indorsement of the plans of the "collectivists," and yet for such men there seems no congenial political retreat since Joseph Chamberlain has come out with his Unionist program for old-age insurance, state construction of homes for the wage earners, etc.

The Liberals of Belgium, it would seem, have been hoisted with their own petard. After a long struggle to enfranchise the masses, the latter have shown ingratitude and preferred the priests and the Socialists, especially the latter. Much of the success of the Clerical party doubtless is due to the power of the cumulative vote put into the hands of the educated men of the country, notably the priests. Brussels sends a large Clerical delegation to Parliament, but the people of the towns and villages have accepted Socialism and chosen its prophets. Whether being conservative in religion assures conservatism in legislation remains to be seen, but the fact remains that the

property interests of Belgium today have to rely on the Roman Catholic partisans for defense from the vagaries of the Socialists. How far each party will affect the other it will be exceedingly interesting to note. The sudden, sweeping advance of the Socialist cause already has given heart to adherents elsewhere on the Continent.

The Czar of Russia, unable to start for Corfu, still abides in Livadia surrounded by his immediate family, all awaiting the coming of the end. Ere this is read he may have passed hence, the czarewitch and Princess Alix of Hesse may have been married and Europe set quaking with fear because of the possibilities of war that are in the new situation. Among so many conflicting rumors, statements, prophecies, it is quite impossible to see clearly who will emerge as czar, or what Russia's foreign policy will be, but all agree that the present is a most inopportune time for the change in rulers. The war in the Orient, with the likelihood of a reconstruction of the map of China, the illness of the Ameer of Afghanistan, the friction between France and England over Madagascar are innately fragile cases, requiring firm but delicate handling if peace is to continue—and Alexander III. has stood for peace. Will his successor? The more personal aspects of the situation call for the world's pity. The royal victim may or may not have been slowly poisoned. At any rate, he has not had the best professional care. His wife, worn out with service and anxiety, has had a stroke of apoplexy. His daughter Xenia is seriously ill. And his eldest son looks forward with no anticipation to the succession, in fact rejects it, and if married this week to the Hessian princess will do it not because he loves her, or she him, but, as his father before him did, because he is compelled to, to satisfy the demands of statecraft.

The Japanese parliament assembled in Hiroshima was opened on the 18th by the emperor in person, who asked for prompt action upon the war measures which the government introduced later. The replies of the presidents of the two chambers of the diet were intensely loyal in their tone and expressed the willingness of the people "to comply with the imperial desire to destroy the barbarous obstinacy" of China, which "Your Majesty rightly considers an enemy to civilization." Count Ito, on the 19th, in his speech before the House of Lords, read the correspondence between China and Japan, and revealed facts that hitherto had been unknown. His speech made a profound impression. In the lower house, where in recent parliaments the government has had fierce opposition to overcome, there seems to have been a burial of past differences, for on the 20th that house led the upper in passing unanimously the bills introduced, which call for the expenditure of 150,000,000 yen (\$150,000,000). Nothing but superb patriotism and faith in the self-sacrificing spirit of the people could have brought about such unity of action in imposing such a burden. Rumors of advances by China to Japan suing for peace are gaining currency, and Japan is said to be meeting them with demands for the surrender of Korea and a large war indemnity.

The signs of comity multiply. France confers the Cross of the Legion of Honor on a German officer.—Lafayette's grave in Paris hereafter will be marked by the insignia or "marker" of the Sons of the Revolution.

One hundred and fifty Americans and members of the Lafayette family saw the emblem put in place last week.

The Christian minister, always—if true to his calling—on the side of law and order, tried to calm and disperse the Ohio mob. Responsibility for the result rests not upon him.—The gamblers of the nation are to defeat the New York constitution, if money and trickery can do it. Delancey Nicoll, who ought to know, says so. Every decent citizen of the State has a duty to perform in this matter.

Gen. O. O. Howard, who retires Nov. 8, in his annual and last report to the adjutant-general, agrees with the head of the army in a demand for a large increase of the force.—President Roberts of the Pennsylvania Railroad sees many indications of reviving industry. The railroads are in the best position to feel it when it comes.—The Massachusetts Supreme Court says the collateral inheritance tax is constitutional. To do it it stretches the definition of the word "commodity."—The English papers like the spirit but question the facts of Ambassador Bayard's speech. They wonder where he has lived and with whom he has associated.—All who have noted the proceedings at the recent annual meetings of the Boston & Maine and the New York, New Haven & Hartford Railroads must have realized how impotent stockholders are to secure even a fair hearing, not to say affect the policy of the roads.

IN BRIEF.

"The prayers were short, and all asked for something." A graphic description, indeed, of one of the requisites for a good prayer meeting. Would that it were the rule and not the exception.

Harvard has felt a great spiritual uplift since the day which Dr. McKenzie described last week, when if ten men gathered in a room in the basement of University Hall it was thought to be a "full meeting." Our Boston and vicinity letter tells of the new era.

From many quarters come commendations of the judicious selection of the forty new corporate members of the American Board. The plan of having State associations nominate a list from which the Board selects enough to fill existing vacancies seems to be working admirably.

The announcement made in some of the daily papers that Rev. Dr. J. H. Ecob of Albany, N. Y., has been invited to the chair of homiletics in Andover Seminary must be the result of misinformation. We learn on good authority that no tender of a professorship in the seminary has recently been made to any person.

The *Interior* comes to us with a portrait of the excellent Calvinist mayor of Sioux City, who has routed the gamblers and harlots. The Presbyterian record, up to date, is without a rival. Parkhurst in New York, Clarke and Meloy in Chicago, lead in the contest for municipal regeneration, with Smyth of New Haven and Capen of Boston—Congregationalists—a close second.

The columns of our religious exchanges, other than those of our own denomination, last week witnessed to the widespread interest in the oldest foreign missionary society in this country. Many of these exchanges gave such extended reports of the Madison meeting as to show that the Board has not become so exclusively Congregational as to lose its claim to the title American.

Not alone in our great cities are the forces of righteousness bestirring themselves against the foe, but in smaller communities there is a hopeful ferment of feeling. For instance, all the Protestant ministers in Marlboro, a thriv-

ing manufacturing town in this State, have agreed to preach on a forthcoming Sunday on the same theme—the Christian citizen's responsibility and influence in view of existing evils in the community. A simultaneous effort like that ought to be effective.

The New York *Observer* (Presbyterian) and the New York *Examiner* (Baptist) have now fallen into line with the procession of religious newspapers assuming the magazine form. Each, too, has shown originality by not imitating exactly any of its contemporaries which have preceded it in this change. The few quartos still making their weekly visits to our exchange table have a lonesome look, like solemn birds in our forests which have been late in getting ready to follow their companions to a more genial clime.

For frankness, adequacy and succinctness the reason which one of the New England corporate members of the American Board gave for not attending the Madison meeting takes the prize. He wrote thus to Recording Secretary Stimson: "I cannot, in existing circumstances, afford the shekels the trip would cost. Not a very sublime excuse, I grant. Nevertheless, one of much more compulsory force than some others that would sound better." We have not heard that this letter was read on the platform, but it certainly ought to be preserved among the archives of the Board.

Socialism is having its effect upon Roman Catholicism on the continent of Europe, and the awakening of the church authorities to the danger that confronts them has come none too soon. The latest antidote in Austria has been the establishment of a church working man's society, with a full program of educational and social reform. The parish machinery of the Roman Catholic Church gives peculiar advantages for such an organization, especially among so backward and churchly a peasantry as that of Austria. The experiment is one to be watched with great interest. Whether it succeeds in combating socialism or not, it cannot avoid modifying the church.

The Presbyterian Synod of New Jersey last week declared by formal vote that "the doctrine of inerrancy declarations by the General Assembly . . . is binding upon every minister and elder of the Presbyterian Church." Yet there are ministers in that synod, as well as out of it, in the Presbyterian Church who publicly declare that they do not believe in the inerrancy of the original MSS. of the Scriptures. Thus they disavow the deliberate and repeated declarations of the Presbyterian Church by its highest courts of its doctrinal position, defy that church, and still remain in it as authorized and avowed exponents of its doctrines. Is that course obeying the injunction of those Scriptures to "provide things honest in the sight of all men"?

The Suffolk South Conference last week at its meeting in Wollaston uttered a unanimous and earnest protest against the Sunday opening of ten theaters in Boston which have received licenses to give Sunday evening entertainments, and asked that these licenses be revoked. We do not believe that the majority of the people of Boston desire to rob the Lord's Day of its sacredness by giving it over to secular amusements and to business—results sure to follow if the steps already taken meet no remonstrance—nor do we believe that they are willing to befooled themselves by calling these Sunday theatrical shows "sacred" concerts. But their protests against these innovations are not as loud and frequent as they ought to be.

Some of the good women in New York City, having sought to cleanse the streets of indecent theatrical posters, have been met by the impudent misapplication of the Scripture pas-

sage, "To the pure all things are pure." The meaning of that verse, evident not only to the average Greek scholar but to any clean-minded man who reads it in English, is not that things in themselves impure become pure when seen by a pure man, but that everything which belongs to a pure man is pure. In other words, a decent person will not allow himself to be surrounded by indecencies. The passage, shamelessly quoted in defense of coarse and disgusting pictures on the walls and fences of the public streets, is a severe indictment against the character of the people in any community in which such pictures are to be seen.

Mr. Foster, President Harrison's secretary of state, has just returned from a trip round the world, and in an address before the Presbytery of Washington gives an interesting account of the impression which the Parliament of Religions made upon the Orientals present. A Japanese delegate, he says, reported when he reached home that the parliament was called because Western nations had come to realize that Christianity was a failure, and were meeting in convention to learn what the best religion is. The Hindu and Mohammedan delegates, he adds, had similar impressions and, as a result, are preparing missionary movements for the conversion of America. It might not be a bad thing to have a little active propagandism on the part of the Asiatic faiths, though from their own point of view, as our Indian correspondent shows this week, such missionary effort raises at once certain practical embarrassments. Perhaps when their representatives reached these shores they would not find Christianity quite so effete as they imagine.

Ambassador Bayard, in addressing his old neighbors and fellow-citizens of Wilmington last week, said some things about his experiences in England which are well worth reflecting upon. He has been impressed by the law-abiding spirit among high and low in Great Britain, by "the consideration of the officials for the feelings of the people," by the fact that it is not necessary to use force in securing order and by the absence of a spirit of scoffing at officers of the law. He has not heard an oath nor a questionable anecdote. As he has gone in and out of the homes of the people and their officials, tasting "a genial and refined hospitality," he says: "I have never passed a night in any house in which that family did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done. It is not done ostentatiously, but is done by the hearts of the people, and it is almost their universal practice." Could the British ambassador in Washington parallel this remarkable testimony were he to speak from his experience in this country.

Up to this time college settlements in London have been confined to the East End, but there is a large section of territory in South London where poverty and suffering are just as intense as in the vicinity of Whitechapel. It is, therefore, a noble move on the part of Christian people, among whom figure several prominent Congregationalists, to plant a settlement on the South Side. The center selected is what was formerly an Independent chapel in York Street, where work has been going on for some time with indifferent success, owing to certain legal complications. The building has now been purchased and a strong committee is appealing for the \$7,500 necessary to establish various lines of practical ministrations to the poor. The settlement has an inspiring name, being known as Robert Browning Hall, after the poet who received baptism in that very edifice in 1812. In Rev. F. Herbert Stead, recently editor of the *Independent*, it has a capable and enthusiastic warden, and we doubt not that it will rally around itself the material and personal support which it richly merits.

STAFF CORRESPONDENCE.

FROM BOSTON.

Notable Guests.

Harvard students and the circle of scholars in and near Cambridge have been sitting at the feet of two eminent British university professors of late. Prof. William Ramsay of Aberdeen, whose itinerary in this country by the time he leaves it will have brought him as a lecturer before the students of Auburn and Union Theological Seminaries and Harvard and Johns Hopkins Universities, has given two lectures—one on The Style and Character of the Acts of the Apostles as an Historical Document, the other on St. Paul as an Educative Force in Society. Professor Ramsay came with a high reputation as an expert on this period of church history, and probably justified it in his full course of lectures at Auburn, but the necessity of compression militated against leaving the best impression at Harvard.

Prof. J. Estlin Carpenter of Manchester College, Oxford, a friend of Mrs. Humphry Ward and a Unitarian leader in England, is lecturing at the divinity school, giving an elaborate, scientific demonstration of the method of approaching great religious doctrines by the study and comparison of data gathered in many lands by anthropologists and philologists. His theme is the History of the Idea of the Future Life. As university preacher he has met the student body more directly, and won all by his spirituality as well as his catholicity of thought.

David Christie Murray, the genial English novelist, has been with us several weeks. His tribute to Dr. Holmes the day after "the Autocrat's" death, in the Boston *Herald*, endeared him to all who loved the dead poet. He has been the guest of the *literati* and some of our many dining clubs, but his chief purpose is to interest the lecture-attending public and to this end he is giving several addresses on his art. Ere long Conan Doyle will be here on the same errand.

Boston naturally was the first place where Rev. George Arbutnot, vicar of the church at Stratford-on-Avon, began his tour of the country. As custodian of the Shakespeare relics he has met many Americans in Stratford and had many occasions to appreciate their reverence for the bard and generosity to Stratford. He comes to the United States with definite missions to accomplish as well as to see the country and its people. He was a privileged individual at Dr. Holmes's funeral, occupying a prominent seat.

Lady Henry Somerset and Miss Frances Willard are domiciled in an apartment hotel on Commonwealth Avenue, where they will spend the winter. Lady Somerset's son will attend lectures in some of our institutions of learning and finish the writing and editing of a book of travel. Miss Willard has been ill, but not as seriously as reported, although she is not yet able to receive her friends to any extent. No doubt both of these honored leaders in temperance reform will be in great demand for public occasions this winter and the recipients of much attention. Boston is glad to have them here for a stay of some length.

Harvard Aroused.

The popular assumption is that the typical Harvard student selfishly imbibes, absorbs, breathes in all the culture that he can, secludes himself from the world while in Cambridge, and after he leaves it serves society chiefly as a supercilious censor.

Memorial Hall, Charles Sumner, Wendell Phillips tell a different story of the past. The Prospect Union, the Social Union and more recent developments deny in the present the correctness of the popular belief.

Prospect Union, with its rapidly increasing membership—over 500—enters upon its third year of work in its new home—the old City Hall—with over seventy of Harvard's choicest men pledged to serve as instructors in the classes in which men of all creeds, ranks and occupations are enrolled as pupils. This successful illustration of alliance between "gown and town" owes its present status to two men above all others, Rev. Robert Ely, formerly pastor of Hope Church, and Prof. Francis G. Peabody of Harvard, but back of it now stand the best business men and artisans of the city and the choicest students of the university.

Sander's Theater last Friday evening saw a rare spectacle, the first in the history of Harvard—possibly, as President Eliot intimated, the first in the history of any institution of learning. Representative men, officials of the religious societies of the university, speaking for their Roman Catholic, Protestant, Episcopal, Methodist, evangelical and non-evangelical brethren, met on a common platform, set forth the mission of their respective societies, and then—which was more significant—pledged themselves and associates to work together in practical Christian ways during the coming year. A large number of students present showed in many ways their hearty indorsement of the scheme, which in its practical details is to be worked out by a representative committee of the students, together with Professors Peabody and Palmer of the faculty and two recent graduates. Mr. Charles W. Birtwell, secretary of the Boston Children's Aid Society, a Harvard man and an expert in philanthropic administration, also is to co-operate effectively. That the idea is a noble one and appeals to men of experience may be inferred from the fact that President Eliot, Rev. Dr. Alexander McKenzie, Bishop Lawrence and ex-Governor Russell were present at the meeting and indorsed the movement fully.

General Martin and Mrs. Lincoln Speak.

Sixty members of the Pilgrim Association attended its first meeting of the season at the Tremont House last week Tuesday, and were amply rewarded by Mrs. Alice N. Lincoln's instructive address comparing municipal conditions in Boston with those in Berlin and Birmingham, and by Gen. A. P. Martin's speech on the efforts of the police commissioners, of whom he is chairman, to cleanse the city of its gambling dens and bad houses. Mrs. Lincoln is just back from Europe, and her careful inspection of public institutions leads her to pronounce them superior to ours in many respects, while such matters as sanitation are looked after much more carefully. General Martin's modest account of recent reforms in the police department was coupled with an earnest appeal to the men who represent business interests, intelligence and integrity to labor actively for good government, which, he assured them, they could have if they wanted it earnestly enough to strive for it.

To have two such brave champions of the right as General Martin and Mrs. Lincoln as speakers made the meeting one of extraordinary value, and the warm reception given to both shows the widespread appreciation of what these intrepid persons, in the

teeth of bitter opposition, have already done to make our city a fit place in which to live.

The World's Food Fair.

The continued large attendance at the Mechanics' Building indicates the success with which the exhibition has been carried on through the present month. Old and young, all apparently of the well-to-do and well-behaved classes, have thronged the halls, especially during these last days of the fair, the crowds sometimes numbering over 15,000 in a day. The most convenient arrangements have afforded opportunities to as many in the neighborhood of Boston as desired to spend a day among the exhibits, so that from the suburbs and more remote cities and even from neighboring States in New England excursions loading special trains of more than a dozen cars have been welcomed to the "feast." Special days have brought special crowds, representing distinct cities and trades, and foreign days have also been celebrated in an appropriate manner.

The exhibits are elaborate and of the greatest variety, calling forth the wonder of the beholders that the demand can equal the supply of so many kinds and qualities. But it is not this end which the fair serves so much as to indicate the progress made over former preparations and processes and to introduce the results of new discoveries, of which the generous supply of samples at the various counters is generally equal to the demand, if the expectant waiters have sufficient patience. The home and dairy departments attract the most general notice, owing to the valuable lectures on cooking and hygiene in the former by persons of experience and repute, like Mrs. Lincoln and Miss Anna Barrows, and to the operation of improved methods and machinery in the latter. Not only new dishes but full meals are served, and in some cases they are prepared and served by foreigners. A great feature of daily attraction to an appreciative audience is the music, instrumental and vocal, rendered by musicians of ability. The decorations, in which electricity plays a large part, as it does also in other ways throughout the entire exhibition, are worthy of note.

FROM THE INTERIOR.

Echoes from the Board.

It is with glad hearts that we contemplate the meeting at Madison last week. Reports of a meeting rarely do it justice. This, however, cannot be said of those made Monday morning at the Ministers' Meeting. Half a dozen men spoke five minutes each, and in this way reproduced in great measure the striking features of the meeting for those who were unable to attend it. Strange to say nobody seemed in the least oppressed by the thought of the debt, or to have any doubts that in some way it will soon be lifted. After hearing from Drs. Smith, Savage and Johnson, Rev. Messrs. Willard, Sell and Bird, Secretary Creegan spoke in his enthusiastic manner, his face fairly beaming with joy as he reviewed the week in Wisconsin and the promise for the year to come.

The Club.

Nor was it quite possible to keep these echoes from the Board out of the meeting of the club Monday evening. We met at the Auditorium, a new place, and, as the hosts were on trial, it is hardly necessary to say that the banquet was excellent. Here we heard from Secretary Judson

Smith, from Drs. Creegan and Richards, from Dr. Davis of Japan, from Missionary Hume—in an exquisite address of less than fifteen minutes, in which we were told how college men in India are reached with the gospel—and from Dr. Storrs, whose presence was a benediction and an inspiration. He referred to cities and their place among the civilizing forces of the world, and gave it as his opinion that, bad as they are, they are yet not altogether bad and that their evangelization is the hope of the world. It was the fact that he was to be with us and that Dr. Webb, Hon. Mr. Holcomb and Dr. Davis of Japan, and a few others, were to be our guests that drew together more than five hundred for the enjoyment of the feast. One could not listen to Dr. Storrs, tired as he was from his work at the Board and his Sunday at Beloit, where he was heard more than once, without being grateful to God for what he has been permitted to do for the foreign missionary cause as well as for the churches here at home.

The Central Church and Professor Swing.

From the trustees' report, Tuesday night, it would seem as if it were the opinion of those most interested that the time has come for the organization known as the Central Church to disband. It was the personality of the preacher that attracted and held together his congregation. There was no social life connected with the organization. Few of those who habitually heard Professor Swing were acquainted with each other. No attempts have been made to create an *esprit du corps*. The hall was hired simply for a morning service, to be conducted by Professor Swing. Neither prayer meeting, Sunday school, or benevolent organization existed even as minor attractions to bring the widely scattered members of the congregation together. It is now said openly that no man can take the dead preacher's place—not that another may not preach as well, but that he will not draw the same persons or do anything more than gather an entirely different set of people to hear him. As there are no debts and no assets it is thought wisest to allow the society to die with the man who called it into existence, and leave the field clear for any one to enter it who cares to assume its burdens.

Although there were few present, comparatively, to hear the report of the trustees the decision to disband was by no means unanimous. The meeting was adjourned two weeks, Mr. J. W. Ellsworth assuming personally the rent of the hall and proposing that an attempt be made to secure Dr. Gunsaulus as Professor Swing's successor. Next Sunday the sermon, nearly complete, which Professor Swing had intended to preach will be read by some one of his friends, and the Sunday following it is hoped the Plymouth pastor may be able to conduct the service. If Plymouth Church were ready to move into the center of the city and do its work as a church there it is not impossible that Dr. Gunsaulus would consent to go with it, but it is not likely that he will give up his present pulpit for the platform in Central Music Hall.

Others have thought that the congregation of Dr. Thomas might move into the hall and that in this way a central organization might be formed which would be sure to live after its present pastor shall have passed away. But the style of Thomas and Swing are so unlike it is almost impossible that the friends of the one should become the friends of the other. It would seem as

if we were here being taught again the folly of thinking that an independent organization can live permanently unless it is established on the immovable principles of the gospel or is in sympathy with other bodies of people inspired with like purposes.

Even Professor Swing had little confidence in the continuance of his work after he should lay it down. He felt very keenly his isolated position, and always did his best to persuade those whom he could influence from undertaking independent work. He had in him none of the elements of a reformer or an iconoclast. He loved his friends. He loved to be associated with them. He loved to feel that he belonged to a church with a great history and a large representation in the world, and although he did his work in the way which Providence had made clear to him and without complaint, it would have been far more consonant with his feelings had he been able to see his way to continue as pastor of the Fourth Presbyterian Church. Just at this time Rev. T. G. Milsted, formerly pastor of Unity Church, Robert Collyer's old church, is reported to have begun an independent work in Lake View. For some reason Mr. Milsted has felt that Unitarianism does not afford him quite the freedom he desires. Dr. Noble's just and admirable estimate of Professor Swing, preached a week ago in the Union Park Church, has been put into print. It is deserving of wide and careful reading. Another sermon of great brilliancy but less carefully critical, on the same man, has also found its way into print. It is from the Plymouth pastor, who has also found time to prepare a sermon of rare power, pungency and eloquence in answer to Robert Ingersoll's attack on the Bible in his recent lecture.

A Travesty of Justice.

Just what the friends of law had feared has taken place. The Civic Federation has been defeated in its attempts to shut up the gambling houses and bring their owners to justice. Fifteen cases were called Thursday, four convictions secured and a fine of \$500 levied. The plan pursued, so far as one can judge from the reports, with the connivance of the assistant State attorney, who has managed the case, has been to have some one come forward and claim to be the responsible owner of the gambling establishment, and, after having been adjudged guilty, go on the stand as a witness and declare that the real owners, under arrest, are innocent of the charges brought against them. A plea is then made that the case against them be dismissed for want of evidence. This Judge Dunne has apparently been very willing to do. Of course where the people are determined there is a way to secure their wishes. The end is not yet. But the difficulty of purifying the city is now more clearly seen than ever.

The registration, Tuesday, is a surprise to everybody. It reaches, for the first day, a total of more than 242,000. This is an increase of more than 50,000 two years ago. About 10,000 women registered. They are to vote for school commissioners and trustees of the State University. Not many have been anxious to take advantage of their opportunity to vote. As might be expected, registration day witnessed some very exciting scenes. So far as it appears no lives were lost, but there were many attempts at fraud with strenuous opposition to those who sought to prevent their consummation. It is with much interest that

we await the result of the second day's registry on Tuesday next. It promises to add largely to the list of voters.

Dr. Hamlin Warmly Welcomed.

Wednesday evening Dr. Noble's people had the rare pleasure of hearing this venerable missionary relate a story of one of his early teachers in the Turkish Empire, which illustrates perfectly and strikingly the ease with which God can cause the wrath of man to praise Him. Thursday afternoon, notwithstanding the fact that he had spent the larger part of the day in visiting Jackson Park and viewing the ruins of the magnificent buildings of last year, and in walking through the rooms of the Columbian Museum, he told the students of the seminary how, after seven years of waiting, God caused the Turkish government to give him the privilege of putting up the first buildings for Robert College on the Bosphorus, and granting it willingly and in the belief that by doing so it was securing for itself the favor of our government. Marvelously interesting are the histories which Dr. Hamlin gives of his past life, and rich in instruction for those who believe that God has not lost His interest in His kingdom on the earth.

Chicago, Oct. 20.

FRANKLIN.

FROM THE NORTHWEST.

Mayor and Ministers.

Last autumn the ministers of Minneapolis invited Mayor Eustis to their union meeting for a conference regarding the enforcement of municipal laws, especially those bearing on the Sunday closing of the saloons. In this interview he openly declared that he had taken counsel with the leading wholesale liquor men, and while the statutes were explicit and he had the power to enforce the laws still he would not do it. Looking through the glasses of the rum power, he declares that the moral sentiment of the city is against the executive's enforcing the law. This, he claims, is sufficient cause for the mayor to turn interpreter instead of executor of law. And on many public occasions he has gone out of his way to ridicule the ministers and sneer at church people. He openly said he could do without the churches if he had the support of the saloons.

But all the while moral sentiment was growing and righteousness was massing itself against iniquity in high places, and on convention day the best people of the city, being fully aroused, spoke in unmistakable language by turning down the present mayor and nominating Mr. Robert Pratt, a strong, clean, business man, who will doubtless be elected in November. Judging from his record, he will give the city not only an economic business management, but also an administration along the best moral and Christian lines. During the campaign the ministers are quietly but effectively teaching their people that there is a moral side to politics and that this side cannot be safely ignored. Though upon these questions the minister may not assume to speak *ex cathedra*, yet the very nature of his calling will add weight to what he may say as a citizen. And it is this kind of influence, joined with all the best moral conviction of the city, that is tremendously at work to throttle the young tiger—Tammanyism.

College and University.

The year at Carleton opens encouragingly. The enrollment is equal to any past year, and in the collegiate department it is

the largest in the history of the institution. The freshman class numbers more than fifty. Windom Institute begins with an increased number of students and a hopeful financial outlook. The University of Minnesota is rivaling the older University of Michigan in numbers and equipment. This year there will be about 2,500 students. Important new departments and strong, new professors have been added.

University Extension.

The opening of the university extension course last week is a notable educational event for the Northwest. The winter lecture course at the university and in many cities and towns of Minnesota and the Dakotas will be of great help in getting the sources of information and acquiring habits of study. Already the movement has stimulated the organization of reading circles and the desire for free public libraries. Some of the smaller towns of Minnesota are adopting the English plan of a loan traveling library containing the principal books recommended by the instructors. This brings the best books to the many at a small cost. In this way many who are compelled to work in their professions or at their trade in the daytime may have an opportunity to come in contact with competent and live instructors.

Dr. Stimson Revisits Minneapolis.

At the close of the American Board meeting Dr. Stimson spent several days in Minneapolis. On Sunday, Oct. 14, he preached an anniversary sermon in Plymouth Church. It was twenty-five years to the day since he began his ministry, and Plymouth was his first pastorate. On Sunday afternoon he gave an address at the dedication of the new church at St. Louis Park, now one of the growing suburbs of the city. Twenty-five years ago Dr. Stimson used to ride on horseback over the almost houseless prairie to preach at the schoolhouse. On Monday evening Plymouth Church gave an elaborate reception to the former pastor, at which many of his old-time friends had the pleasure of greeting him and recounting memories of his eleven years among them.

Dr. Smith Baker delighted his friends and his old parish people by spending Sunday, Oct. 14, in Minneapolis. He preached a powerful sermon at Park Avenue on Consecration and Its Reward.

Boys' Brigade.

This movement is growing rapidly and is enlisting boys in enthusiastic Christian work. A State council has been organized for disseminating information and sending out speakers and organizers into all parts of the State. The president of this council is H. B. Hendley, the efficient assistant of Dr. Wells in Plymouth Church.

Echoes of the Board Meeting.

Minnesota was fairly well represented in numbers at Madison. Our pastors and corporate members are a unit regarding the results of the meeting. There was not a ripple of the old discussion. The entire meeting was permeated with spiritual power, much of which was due to the presence of Mr. Moody. The determination is to press forward with increased enthusiasm and heroism. Delightful fellowship was manifested between the older men and the young men who are coming into business touch with the board. The corporate membership chose wisely in electing Rev. E. P. Ingersoll, D. D., and Rev. G. H. Wells, D. D., from Minnesota.

J. A. S.

The New Reformation.

By Rev. Charles E. Jefferson.

We are in the midst of it. It is the greatest reformation in the history of the church. Many, however, do not know it is here. None of us realize it completely. How far-reaching will be its influence the bravest of us cannot dream. In the mists of early dawn it is impossible to know the full splendors of the coming noon. It is enough to know that noon is coming.

This reformation is not local. It is general. It is impossible to say, lo, here, or lo, there, for the new light is breaking everywhere. No one man is its prophet. There are a thousand prophets. The reformation of the sixteenth century had but one Martin Luther. The reformation of the nineteenth century has a hundred Luthers. The old order changeth, yielding place to new, and many heads and hearts are hastening the change.

Out of the shades of night
The world rolls into light,
It is daybreak everywhere.

The question arises, What is this reformation? The answer lies in the following facts. Jesus Christ, according to the New Testament, came into the world to help men live. He came that we might have life and have it more abundantly. He lodged the secret of this abundant life in the brains and hearts of a few men who were receptive to His teaching. He spent three years in binding these men to Himself and in knitting them to one another. He placed as much emphasis on the latter as on the former. He told them they were to serve one another. He exhorted them again and again to love one another. He assured them that by their love for one another the world would know they were His disciples.

This band of men was the nucleus of the Christian Church. It was type and prophecy of what the church in every age must be. The Church of Christ is a brotherhood. If it is not that it is nothing. They were a company of brothers. They were members of a democracy. They were all filled with the new life. They all felt themselves intrusted with a great mission. They all went forth to do in various ways the things which Jesus had commanded them to do. That is the first fact.

This is the second: The religion of Jesus was carried to Rome. Rome was the mistress of the world. She stamped her image on everything she touched. She touched the religion of Jesus and changed it. Under her hand Christianity became organized, not along the lines of New Testament brotherhood but along the lines of pagan despotism. The Church of Christ became a duplicate of the Roman hierarchy. Church officials rose rank above rank—priests, bishops, archbishops, cardinals—while at the top there sat, supreme and mighty, a baptized and crowned Caesar—the Pope. The functions of Christians were monopolized by church officials. The clergy became the church. Priests did the singing. Priests did the praying. Priests did the teaching. Priests read the Bible. Priests offered sacrifices. Priests did everything. The people looked on. The Church of Christ was Romanized.

The third fact is this: Men grew restless under Romanized Christianity. The plain and sweet teaching of Jesus is what man instinctively craves. The human soul can-

not be robbed and hold its peace. It will cry out. There was a muffled murmur in the eleventh century, a sob in the twelfth, a cry in the thirteenth, a shriek in the fourteenth, a threat in the fifteenth, and in the sixteenth there was a protest which shook the world. Europe rose against Romanism. England tore herself loose from the grip of the Pope and made efforts to return to the simplicity of the New Testament. The changes were gradual and were made amidst great confusion. Men did not realize what great things they were doing. We today on looking backward can measure the crisis then passed through.

In the sixteenth century the members of the English Church learned to read their Bible. The sacrament of the Lord's Supper, for centuries a solemn sacrifice witnessed by an on-looking congregation, became once more what it was in the beginning—a communion—a service in which brethren met together about the table of their Lord. The voices of the people, so long silent in public worship, now became audible in prayer. A book of prayer was prepared. They called it the book of common prayer, because it was for the people. Not only in prayer, but also in praise, the laity found a freedom which for centuries had been denied them. Lips long silent burst forth in song, and worship in God's house became the recognized possession of the people.

And this is the fourth fact: Anglicized Christianity is one step backward toward the truth of the New Testament. But it carries us only half way back. It is the glory of the nineteenth century that it is attempting to take the other step. Christianity has been Romanized, Christianity has been Anglicized, the time has come in the providence of God for Christianity to be Americanized. What do we mean by that? For three hundred years the laity have been enjoying the privileges of Christian worship; it is now time for them to be admitted into the privileges of Christian service. Christian service is as essential to spiritual growth as is Christian worship. Both Catholicism and Protestantism have failed to do what they attempted. Catholicism has failed to hold the thinkers. Protestantism has failed to hold the masses. Both alike must, therefore, stand condemned. The time has come for a new reformation. We have communion inside church edifices, but not enough outside. We have common prayer and common praise, but not sufficient common work.

Of course we have long been correct in theory. Our theory is better than our practice. And it is well to remember that it is only he who does God's will who is at last to enter God's kingdom. We congratulate ourselves that we have escaped the blunders and sins of Rome, but the fact is her poison is still running in our veins. As Phillips Brooks once said to a company of students: "Whenever you see a fault in any other man or any other church, look for it in yourself and in your own church. Just as surely as you think that any kind of fault or danger belongs wholly to another system than your own, and that you are not exposed to it, just so surely you will reproduce that fault or danger in some form in your own

life." That is precisely what we Protestants are always doing. We are continually reproducing in other forms the very sins which we so condemn in Rome. We pity the deluded people who allow the priest to get in between them and their God, and yet all the time Protestants allow their preacher to get in between them and their God. They do not allow the preacher to hold the keys of purgatory, but they allow the preacher to do their work, and a man who puts another man between him and his duty is in reality putting that man between his soul and God. The reason we have so many blind and ignorant Christians is because we have so many Christians who do not do the things which Jesus bids.

Two facts, it seems to me, are luminous and incontrovertible. Every follower of Jesus, according to the plain teaching of the New Testament, is a preacher. By preacher we do not mean a pulpit teacher. Pulpit teaching requires special gifts and special training, which all men cannot have. But every Christian can be a preacher, an announcer of the good tidings, a herald of the Son of God. Being a Christian is being a preacher. This duty cannot be delegated to others. A man cannot hire a man to do it for him. For any set of men to claim for themselves the exclusive privilege of preaching is to set at naught the plain teaching of Jesus. "Go ye therefore and make disciples of all the nations" was not given to a handful of ordained clergymen, but to all the Christians then living upon the earth. The great command has never been revoked. If a Christian is not a preacher he is falling short of his privilege and duty.

This is one of the truisms of the New Testament, but men are just beginning to understand it. Thousands do not comprehend it yet. So far have we sunk below the level of the New Testament that Christian men do not blush to say, "I hire a man to do my preaching for me. I do not believe in laymen talking religion. I believe in living it." What stupid cant. As though a man could live his religion completely and not talk it. Talking is a part of life. God does not create men mutes; He creates them each with a tongue. He means that men should speak not simply about the cheap and frivolous things, but about those things which are eternal. God is good, and the redeemed of the Lord should say so. The man who can talk about his business and cannot talk about his religion is a man who has not yet learned the A B C's of the religion he professes. The world will never be brought to Christ until all Christ's followers take up this work of preaching. Mute spectators have no place in the Christian scheme of the world's redemption.

The other fact is this: Every follower of Jesus is a pastor. This care of souls is of the essence of the Christian life. Being a Christian is being a pastor. To visit the sick, to sympathize with the afflicted, to strengthen the weak, to warn the erring, to feed the hungry, to visit those in prison—all this is the duty of every Christian. Doing this is following Jesus. What right have men to call themselves Christians if they do not follow Jesus? The New Testament is crowded with exhortations calling us to bear one another's burdens. Jesus was not

talking to a privileged Pope but to a representative disciple when He said in the early dawn, "Feed My lambs, tend My sheep, feed My sheep." In the dawn of the new reformation those are the words which we must hear. Every Christian is a Simon Peter in possessing the priceless privilege of feeding and tending sheep.

But, alas, how far we are from the New Testament. The curse of Rome is still upon us. The minister—so men say—is the pastor. He must make pastoral calls. He must visit the sick. He must console the dying. He must advise the bewildered. He must warn the erring. He must bring back those that have gone out of the way. He must feed and tend the sheep. Why? Because he is paid for it. He is hired to do it. Women contribute to his salary. Therefore he must make pastoral calls; they must attend to their fancywork. Business men pay good prices for their pews. Therefore the minister must make pastoral calls; laymen must make money. That is the heresy of heresies—the feeling that a Christian man has done his duty when he has promptly paid his pew rent. To deny the divinity of Jesus or to assert the full salvation of every soul is orthodoxy compared with the un-Scriptural assumption that men can be followers of Jesus by hiring others to do their work.

Every Christian, each according to his opportunity, should be doing pastoral service. The old problem of pastoral calling will never be settled until it is settled right. It will never be settled right until Christians are ready to live the New Testament. For a clergyman to do all the pastoral service of a parish is a curse to every Christian in the parish.

The Church of God will enjoy a second Pentecost just so soon as clergymen throughout the world roll off this privilege of pastoral service upon the shoulders of the laity. That is where Christ put it. We have no right to take it away. Hiring men to do this work is a trick which Satan uses to keep Christian men and women weak. We are strong only as we learn by personal experience to bear one another's burdens. "Blest be the tie that binds" is a hymn we often sing. Well would it be with us if we spent more time in strengthening the tie that binds. Members of too many of our churches do not love one another because they do not know one another. They do not know one another because they are not pastors. It is only the church whose members are bound together by Christian love against which the gates of hell shall nevermore prevail. The mediæval Christians were spectators. Too many modern Christians are spectators. They sing and pray on Sunday, and through the week they allow the minister to go through manifold and blessed duties which laymen ought to do.

But we are coming back to the New Testament. We are moving slowly, but we are moving. Reformations are not wrought in a day. The world grasps great truths with difficulty. The Church of God is weak until every Christian realizes the privileges of his high calling. Selected men—called clergymen—are chosen out of the great body of believers, not to hug exclusive privileges or to pride themselves on special favors which the Almighty denies to ordinary men, but to share these privileges and highest joys with the humblest follower of Jesus. He is not the most faithful pastor who does most calling, but who sets the largest

number of Christian men and women to work in pastoral service. He is not the most useful preacher whose rhetoric is smoothest or whose congregations are the largest, but who sends into the world the truest and most steadfast men and women ready to preach the gospel of the Son of God. The work of the ministry in the twentieth century will be to bring the laity into the joys of Christian service. In the dawn of this great day, which the prophets long ago foretold, it is our privilege to live and labor.

A CO-OPERATIVE LECTURE COURSE.

BY REV. E. R. SMITH, TEMPLE, ME.

The value of a good lecture course is nowhere greater than in our small country towns. Their social conditions being what they are, however, can such a course be organized in these communities?

A group of towns in Western Maine sought the past two winters an answer to this question along co-operative lines. Since the results were so highly satisfactory, and since the method is applicable to any rural district, an outline of this co-operative course may be of value. The population of the five towns having most to do with the experiment is small and somewhat scattered. The largest of the group has about 1,500, the smallest less than 500 inhabitants.

Poor roads and the hard and exacting conditions of country life in Northern New England tend to isolate many of these people. In several instances, also, denominationalism confronted any attempt to broaden and enrich the social life.

The executive methods of the lecture courses varied according to local conditions. In one place a volunteer committee assumed the responsibility, in another a young people's literary club, and in yet another the task of securing five high grade entertainments for a town in which one such had hitherto been thought impracticable was shouldered by a daring young pastor. The number of entertainments given in the different courses also varied. Four was all for which the literary club dared be responsible. The volunteer committee guaranteed its self assumed constituency a course of six.

The price of season tickets to the lectures was made so low as to debar few families from their advantages. One committee decided, after mature deliberation, that "a forty-five cent" silver dollar should entitle the parents and all minor children of any household to the privileges of the entire course. The sum total expense of any lecture was to be shared equally by all the towns in which that lecture had been given.

A general manager of this course was chosen and full power granted him in negotiations for the entertainments desired. Without a head in whom large privileges of individual judgment and discretion were vested, a co-operative scheme like this would have proved impracticable. When, however, it was possible, the wishes of the several committees were ascertained. The cost of the course was at least thirty-five per cent. less for each town than what similar independent courses would have required.

Besides this other advantages were discovered. Speakers whom it was specially desirable to secure were attracted to this method. A college quartet offered its services for a merely nominal sum. A busy city pastor freely offered five lectures, given five consecutive nights. Still the experi-

ment was not dependent for success upon charity. Its co-operative element made it possible to secure good speakers at wholesale rates and to reduce to a minimum the usually large item of traveling expenses.

To a large extent the course accomplished for the people just what had been aimed at and what can be accomplished through similar methods anywhere. It allured from their isolated homes persons who seldom deserted their dull routine of daily toil. They listened to travelers who took them out beyond the circle of their native hills. As strange peoples, strange scenes were described they were made to feel that life was infinitely broader and more varied than they had ever dreamed. By means of a stereopticon great galleries could be visited and the best types of architecture be seen.

For a time, at least, many found a more interesting topic of conversation in the last lecture than in their neighbors' faults. Hard-working, over-serious fathers and mothers were moved to hearty laughter by the witticisms of the humorist. Who shall say that they did not thereby receive also a real spiritual good?

In one case the attendance of many non-church-goers at lectures given in a church clearly accounted for their subsequent presence in the same place at a series of special religious services. The experiment also gave, especially to the smaller towns, confidence in the power of united effort to effect the social betterment of the community. The logic of events converted even one who had objected to the lectures because, as he said, "This town can never afford to pay any man \$12 for talkin' to us jest an hour." It is certain that more intangible benefits were also secured by the lectures. The people's thought must have been permanently affected for good. A higher taste was cultivated and purer ideals of life were created.

Yale University completes this year a decade of experience with its expanded elective system of studies. The results, which have been tabulated, are in several points very suggestive. The number of students taking mathematics and the ancient languages has greatly diminished, with a correspondingly large increase of those pursuing political and economic science and history. For example, in the present junior class the number of hours per week for each study, multiplied by the number of students taking it, give 1,041 hours in history, 587 in political science, 449 in modern languages, 202 in ancient languages and seventy-six in mathematics. It would appear from the experience of these ten years that interest in the exact sciences and in ancient languages is greatly lessening among youth who seek liberal education, and that present problems largely control their choice of studies. Whether or not this direction in study gives the best assurance of trained minds capable of bringing about permanent solution of these problems is a matter for serious reflection. That the range of intellectual pursuits is far wider in our colleges than it was a generation ago is simply a necessity. It is also a natural consequence that the number of specialists is rapidly increasing, while the faculties of our colleges are as yet far from being adjusted to the new demands. The trend of our times is producing types of scholars and scholarship widely different from those of the earlier part of this century.

Great Missionaries of the Church.

✓ II. Titus Coan.

BY REV. C. C. CREGAN, D. D.

A belt of island coast line extending from north to south a hundred miles and from one to three miles wide, dotted with groves and seamed by deep mountain chasms and scoriaceous lava fields, varied by plains and hills of pasture land upon which feed herds of wild cattle—a land inhabited by 15,000 natives grouped in villages of two or more hundred people, vicious, shameless, yet tractable, slaves to their chiefs and herding together like animals—to this parish, occupying the eastern third of the island of Hawaii, was sent in 1835 the young missionary, Titus Coan.

In the town of Killingworth, Ct., he was born of old New England stock, Feb. 1, 1801. His boyhood was passed upon his father's farm and he attended the village schools. Later he went to a military school, after this was employed as a teacher in Western New York, and in 1831, through the influence of his cousin, Rev. Asabel Nettleton, he entered the theological seminary at Auburn, and much success attended his evangelistic labors. He was licensed to preach April 17, 1833. On Aug. 16, 1833, he was sent to Patagonia by the American Board, accompanied by Rev. Mr. Arms, and for four months they made an earnest but unsuccessful attempt to communicate to the ferocious nomads something of their message. The savages threatened them with death, and it was only by stratagem that they made their escape and boarded a chance vessel and returned to New London, Ct., in May, 1834.

Mr. Coan had been unable to receive any communication from his family or from his fiancée, Miss Fidelia Church, during his absence, and the uncertainty of his fate had been the source of the deepest anxiety to them. After this trial came the joy of reunion, which was celebrated by the marriage of Mr. Coan and Miss Church on Nov. 3, 1834.

On Dec. 5 they embarked at Boston for Honolulu. At that time the Hawaiian Islands seemed at the very ends of the earth, and the trip was a six months' voyage around Cape Horn. Neither Mr. Coan nor his bride then had any idea of returning to their native land. They arrived at Honolulu June 6, 1835, and were welcomed by the missionaries then assembled at their annual meeting. The field in which Mr. Coan was to labor was Hilo—now a thriving town, then in almost absolute retirement, and for many years after his arrival there were no roads, no bridges and no horses in Hilo, and Mr. Coan was obliged to make his tours on foot. Mr. and Mrs. Coan were delighted that their future home was to be upon the beautiful bay of Hilo, called after the visit of Lord Byron Byron's Bay, and adorned with the cocoa palm, whose lofty plumes rustled in the fresh sea breeze.

Upon reaching the island Mr. Coan found several schools established by the different missionaries, and that about one-fourth of the natives could read. There were a few hopeful converts and a little church of thirty-six members. Mr. Lyman and his wife were then on the ground, having settled at Hilo in 1832, and there they remained until the death of Mr. Lyman in 1884,

after an unbroken residence of fifty-two years. They had charge of a boarding school and much labor at the home station, while to Mr. Coan, robust in health and a fervid speaker, the preaching and the touring were naturally assigned. In three months' time he began to speak in the native tongue, and before the year closed he had made the circuit of the island by canoe and on foot, a trip of 300 miles. He preached forty-three times in eight days, examined twenty schools and more than 1,200 scholars, conversed personally with multitudes and ministered to many sick persons, for he was a not wholly unqualified physician. He had at that time a daily school of ninety teachers, and Mrs. Coan one of 140 children.

In 1835 Mr. Coan said, "I have literally no leisure so much as to eat, finding myself constrained to preach, at times, twice before breakfast." During his tours through the island in 1836 the natives rallied in masses to hear Mr. Coan preach. The blind were led, the maimed, the aged and invalids were brought on the backs of their friends. Among the converts was the high priest of the volcano. He had been an idolater, a drunkard and a murderer, but he became penitent, and with his sister, the haughty, stubborn high priestess of the volcano, entered the church.

In 1837 the great interest became general throughout all the islands. Fifteen thousand people, scattered up and down the coast for a hundred miles, could not be reached by one man, and so whole villages gathered from miles away and made their homes near the mission house. Hilo was crowded with strangers. Little cabins studied the place like the camps of an army and the population increased to 10,000 souls. The old church was packed with a sweltering and restless mass of 6,000 souls. A new church near by took the overflow of 2,000, while hundreds pressed about the doors.

The revival was at its height Nov. 7, 1837; the crescent beach, dotted with native booths reaching up into the charming groves behind, was in peaceful security. It was the hour of evening prayer; suddenly a great cry and wail arose, and a scene of indescribable confusion followed. The sea, moved by an unseen hand, had suddenly risen, and the volcanic wave fell upon the shore like a bolt from heaven. In a moment hundreds of people were struggling with the billows. "There was no sleep that night, but the next day the meetings went on with renewed power, and through all the week, as the sea gave up one after another its dead, and the people bore them to their resting places, the Spirit sent home this new sorrow with divine effect."

No one knew his people better than Mr. Coan, but it was only by an exact system that he was able to care for his parish of 15,000 souls. His work was done by "drawing lines in the parish, by dividing the people into sections and classes, by attending to each class separately, systematically and at a given time." Although thousands professed conversion during the years 1836-37, only a small proportion of these had been received into the church. Over these converts Mr. Coan kept a vigilant watch, and

after a lapse of three, six, nine or twelve months selections were made for admission to the church.

The first Sunday of July, 1838, was a memorable one in the history of missions. On that afternoon 1,705 men, women and children were baptized and about 2,400 communicants sat down together at the table of the Lord, a scene that has had but one parallel since the day of Pentecost, and that was in connection with the labors of Rev. Dr. Clough in India. In speaking of this scene Mr. Coan said: "The memorable morning came arrayed in glory; the very heavens over us and the earth around us seemed to smile. From my roll each name was read, and after all were seated I passed back and forth between the lines, sprinkling each individual until all were baptized." During the three years ending April, 1840, 7,382 persons were received into the church at Hilo. Between the years 1864 and 1868 six churches were built and set off from the old one, and each was under the care of a native preacher. Hawaiian money and labor has added many churches to this number, and in visiting the islands in 1870 Mr. Stoddard writes of these "pretty little meeting houses, looking as though they had been baked in a lot, like a sheet of biscuits."

After an absence of more than thirty-five years, during which time Mr. Coan had baptized by his own hand 11,960 persons, at the invitation of the American Board he returned with Mrs. Coan to the United States. The visit was full of interest, but the hoped for restoration of health did not come to Mrs. Coan, and soon after their return to Hilo she died—Sept. 20, 1872.

Mrs. Coan's work was ever constant and tireless. She was a woman of high social and intellectual cultivation, and missionary work for her was a sacrifice. To her patient, unselfish, loving spirit was due a great part of her husband's success. While Mr. Coan was intent upon his great work as a missionary he was not insensible to the scenes of natural beauty and grandeur about him. The scientific world is fortunate in having had upon the ground for nearly fifty years, when such volcanic forces were at play, one whose courage was equaled only by his graphic skill in portraying the most imposing of phenomena. One fruit of the faithful training of Mr. Coan is the growth of beneficence in the churches. More than \$10,000 have come to the United States from the Hilo church.

This item adds strength to the statement of Lorrin A. Thurston, in a recent article in the *North American Review*: "The direct financial advantages accruing to the United States and its citizens, which they would not have received but for the treaty of 1876, have more than repaid dollar for dollar all loss by the United States through remission of duties under the reciprocity treaty."

Whence came this matter of political treaties and civilization to Hawaii? Surely through the American missionaries who first introduced Christianity and refined institutions to its people, prominent among whom was Rev. Titus Coan, who, after a pastorate of forty-eight years, died at Hilo, Dec. 1, 1882.

DON'T CUT THE BELL-ROPE.

BY REV. H. C. HOVEY, D. D.

If there is anybody in this world whose nerve and skill I admire it is the locomotive engineer. What a cool head, keen eye, strong arm and undaunted courage must be needed to enable a man to run one of our modern engines. The men who do this need our prayers. A man came into a morning meeting in a Western city and said, "In a few minutes I must pull out an excursion train with more than a thousand passengers on board, and I want you to pray for me." Riding once on an engine I heard the engineer say, "Death seems to be scudding along the track just ahead of us."

In early days of railroading the engineer not only ran the locomotive but was also master of the train. The conductor only collected the fares and looked after the passengers. He had no voice as to the rate of speed at which the train should be run, nor as to when and where the stops should be made. I remember being on a train when I was a very small boy, whose engineer must have been either drunk or crazy, for he ran it at a terrific speed that jolted the passengers alarmingly, and yet there was no way of stopping him nor, indeed, of communicating with him from the cars. Nor did there seem to be any one with proper authority to call the man to an account for his recklessness.

It occurred one day to Captain Ayres, a pioneer conductor on the Erie Railroad, that the engineer had altogether too much responsibility, and that a new system had better be inaugurated. Accordingly, he rigged a long string from the rear car clear through the train to the locomotive, and told the engineer that when he gave signals by pulling that cord they must be obeyed. The engineer said nothing, but made up his mind to do as he pleased. His name was Hammil and he was a sturdy, resolute fellow. Accordingly, when Captain Ayres pulled the string no attention was paid to it. On going forward to see what the matter was he found that the rope had been cut. He tied it together again and spoke very emphatically to the engineer. But on trying it again no better results followed—the cord was cut as before.

"If you cut that cord again I will thrash you," said the conductor. Engineers are usually men of few words, and Hammil made no reply, but for the third time he cut the rope. And then there was a fight, while the passengers looked on to see fair play. At it they went with might and main, the engineer and the conductor, dealing vigorous blows right and left, till finally the conductor won the day. The cord was tied again and the orders given by it were promptly obeyed. And from that time to this the signal by bell and cord has been the law, and the bell-rope is one of the most familiar features of all railroad trains.

Let us use this as an illustration. Knowledge is the brave and skillful engineer, while conscience is the steady conductor on the train that whirled us along through life. Everywhere and always must conscience assert its authority over mere knowledge, even if a sharp conflict ensues; for every best impulse of Christian life and civilization depends on the firm hold conscience keeps on the bell-rope, and those are but the enemies of mankind, however famous and able, who, in the pretended interests of learning, cut the cord linking it to religious authority. *Don't cut the bell-rope!*

That most practical of all the apostles, James, says, "To him that knoweth to do good, and doeth it not, to him it is sin." Mere knowledge may be dangerous. Perverted science is our most terrible enemy. The most ingenious inventions known to mechanics are used to facilitate burglary. Chemistry is compelled to help the dastardly poisoner. Mathematics, as pure as the stars, is forced into the service of the defrauder. The electric light casts its brilliant ray along the path leading to the house of sin, as well as along that to the house of prayer. The fine arts are employed to gild iniquity, as well as to make virtue attractive. The wires and types which should always be truthful are made to tell lies that cripple industry, ruin reputations, rob the markets and entangle nations in warfare. Plainly knowledge, the heroic engineer, needs the divine control of the heaven-appointed conscience, or else the best education may become a curse instead of a blessing.

How far this should be carried is a question. There was a boy in Vermont who wanted an education. He had a fine mind and was fond of his books. He asked his widowed mother to send him to college. She refused to do it unless he became a Christian. She took the ground that if he was irreligious his education would only make him more powerful as an enemy of God and mankind. The mother of Charles White was of the old Puritan stock and was firm in her convictions. When her son really gave his heart to God she was ready to make every needed sacrifice to secure for him the best education to be had in New England. He became eminent as a minister of the gospel and distinguished as the honored president of one of our most successful Western colleges. And thousands could testify that their strongest religious convictions were had from this man whose mother taught him in boyhood to set conscience in authority over learning.

A PRAYER THAT LIFTED AND BLESSED.

Bishop Brooks is credited with saying shortly before his death that what is most needed in the Episcopal Church is "strong preaching." But is it not true that what is most needed in many a church service is *better praying*? Have our "authorities on preaching" given this subject the consideration that really belongs to it? Does the pastor realize that it is possible to do more real good in one minute of right praying than in three or four minutes of good preaching? Do we realize the great influence which a five-minute prayer such as touches universal chords in the life of the congregation may have over the entire service of the hour? I have heard, on good authority, that when, a hundred years ago, the Rev. Dr. Hemenway was pastor of the church in Wells, Me., there was a man in Alfred, fourteen miles away, who used to walk to Wells on the Sabbath for the sake of what he received from Dr. Hemenway's prayer. The man was noted for being the laziest man in town, but the power of prayer prevailed. He did not deem the venerable doctor a whit better preacher than the Alfred pastor, but the prayer made the difference. It would be too much for me, being a young man, to attempt to instruct men in the art of godly praying. I confess, however, that I have looked in vain for some book by some capable and godly man which should open to me the heart of the matter. I do venture, however, being gifted with a good memory, to give in full a prayer to which I was a listener not long since, whose influence

over the people, as well as over myself, was very great. The sermon was on the subject *The Influence of the Christian Person in One's Family and Among One's Own Kin*, and surely it was no more than ordinary. The music was far below the average, but the prayer had a wonderful power, and lifted the whole service to a plane which I can express in no other way than by calling it "true worship." The author of the sermon and of the prayer is an "unnoted" man. I trust that if he really had prepared the prayer, as I believe he had, and so is able to recognize it in the copy here given, he will take no offense. Just what it is in the prayer which gave it its power I have not been able to understand. It is not eloquent. It is surely not free from rhetorical blemishes. I give it *verbatim*, very nearly so.

Draw near, O Lord, and be with us. Help us to remember, we pray Thee, Thy great mercies, and give us thankful hearts for Thy loving-kindness. We thank Thee for the world and the fullness thereof. We thank Thee for the fullness of the Christian life which Thou, O Blessed Lord, dost give us. Help us, O Lord, to find more and more the things Thou hast in store for those that love Thee. Let the light which lighteth every man coming into the world shine upon all Thou hast given us. Let it enlighten our hearts and all that our hearts find dear to them. O remember with the light of Thy grace our neighbors, our friends and our families. Help us to see all the world in the light of Jesus, and to find in all things the joy and gladness of our Lord.

We beseech Thee to prosper each of us in the way he is going, or else lead us into the way where Thou wilt also go with us and prosper us. Give to each, O God, his heart's desire, or else lead us to desire more excellent things which Thou wilt give. Prosper, our Father, the work of our hands; give us good harvests and may no famine come nigh our dwellings. We praise Thee, Father, for the richness of Thy grace and for the fullness of Thy care over us. O let all that are dear to us, at home and absent from home, find favor in Thy sight. May all things that we meet in our life remind us of Thee and of Thy glory. May storms and tempests, winds and waves, and the "evening and the morning" and all other creatures say to us *God*. O draw us near to Thyself; reconcile us and save us.

We ask that the "tender mercy of our God" may be upon all children who are still in the home and in the school. Open to them the treasures of knowledge, and give them the true inspiration of life. Finding Thee in the glad hours of youth, may they find the fullness of joy which is in Thy presence. Make the child's hours at home such that in after life he shall say, "It was good for me to be there." Give mothers, amid their great cares and anxieties, faith and trust. Give fathers wisdom and kindness and goodness. Add to the joys of youth even greater joys that come from the warm affection of children for their parents. And add to the joys of the family the joys of the Christian life. Teach us, O Christ, how to show forth Thy praise in the family. Lift to Thee hearts that are cumbered with much care, and strengthen those that are ready to faint with their burdens. Remind us that thou wilt bear our burdens, and bid us lay our cares at Thy feet. We acknowledge Thee, O God our Saviour, and pray Thee to rule in our hearts. Through Thine abundant grace make us more than conquerors, we pray Thee, and give us an abundant entrance into Thy kingdom. Amen.

I wrote the above prayer before I forgot it, and it has somewhat influenced my manner of praying. I hope my prayers are not as miserable as they were once. But I feel as though if I were now entering upon my seminary course it would be well worth the while to spend one of the three years learning to pray. ICHABOD.

The Home

AFTER THE FLOWER.

BY ERNEST W. SHURTLEFF, PLYMOUTH.

God wrote life's story in the flower's script,
And on the pages dropped a dewy tear;
But in the tear again His pen He dipped.
And wrote of hope, that turneth grief to cheer;
For He whose love our gardens pleasant made
His fruitage giveth when our flowers fade.

The flower of childhood fadeth—life's first charm—
That innocence by purest heart enshrined;
That gentle love that willeth no one harm;
That tender trust that deemeth all things kind;
That faith that feareth not the morrow's way,
But liveth calmly in its sweet "today."

The flower fadeth, but the fruit shall come—
The deeper thought, faith tried and proven true
The heart shall reap the promise of its bloom;
Dawn still shall have its gold and eve its dew.
Then sigh no more for childhood's happy time,
But see its fruit in manhood's richer prime.

This mortal life, too, hath its failing hour;
Each garden hath some drooping bud to mourn;
And each home grieveth round some fading flower,
And mourneth for the bloom its love hath borne;
Yet through it all the same truth holdeth fair,
The vine hath climbed to heaven its fruit to bear.

And even while we bow our heads to weep,
A holy radiance stealeth through our night;
Love bendeth, smiling, down the starry steep;
Life's harvests are for heaven, and all is right.
Our hopes of life are sweet with God's own breath;
The flower fadeth, but there is no death.

A peculiar want of tact is constantly shown in the time chosen by many persons to shower attentions upon friends who are in sickness or bereavement. An invalid receives calls, flowers, delicacies from neighbors and acquaintances when he is too ill even to be gratified by their thoughtfulness, while the long days of convalescence, so easily brightened by a cheery call, a new story, a handful of flowers, pass in dreary monotony. If a friend experiences a heavy sorrow we are accustomed to load him with tokens of love and sympathy while he is yet in the first bitter days of his grief. This is as it should be, but do we not too often stop here? There comes a time, months later perhaps, when he is more ready for the consolations which at first seemed so inadequate. But then he is supposed to have "gotten over" his grief, and his acquaintances never refer to his loss. Only one who has experienced the hungry longing for sympathy at such a time realizes the comfort of a friendly letter or word of loving comprehension at Thanksgiving, Christmas or other days for him "the silent anniversaries of the heart."

We cannot protest too often against the boots worn by the average woman. One rarely sees, except perchance in the depths of winter, women sensible enough to wear stout, warm boots through which the chill of the ground cannot easily penetrate, although the head and neck are muffled in furs, in utter disregard of the physiological principle to "keep the head cool and the feet warm." The feet, more than any other parts of the body, demand constant and assiduous care as an important means of preserving the general health. If they become chilled or wet and remain so for any length of time the circulation of the blood, always less active in the extremities, is likely to be seriously disturbed, causing more or less derangement of the lungs, impaired digestion and general injury to the whole system. Numerous colds are contracted in this way. The multitude of women who wear thin kid or serge boots, with paper

soles instantly wet through in case of a sudden rain, would do well to cultivate the sense exhibited by Queen Victoria, who is said to have given her oldest daughter, as a part of her wedding outfit, 144 pairs of calf-skin shoes.

HOW TO STUDY GREAT PICTURES.

BY ESTELLE M. HURLL.

The rapid growth of interest in art through the past few years has brought with it a corresponding need of more intelligent methods of criticism which shall open up the treasures lying so abundantly about us. Good pictures are now within reach of all, and it only remains for us to avail ourselves of the privilege of making their beauty a part of our own possession. No mysterious gift is required for the proper appreciation of great paintings. Their comprehension is within the capacity of every one endowed with an ordinary share of imagination and willing to give time and pains to the study. Many, ready and eager to do this, are seeking some sort of plan by which they may shape their observations, and a few suggestions to such will, perhaps, be helpful.

Art criticism deals first of all with what is commonly called *technique*, that is to say, with the artist's methods of using his tools and materials. The style may be "broad" or "highly finished," according as the painter has wielded his brush with the bold strokes and abrupt lights and shades of an Abbott Thayer, or in the careful and elaborate treatment of a Meissonier. The colors may be laid on in the delicate, transparent way which has made Velasquez's Princess Margaret the despair of copyists, or in opaque, dead masses. The accuracy of the drawing is also an important consideration. The wonderful "distance" across a painting of the Italian Campagna may be largely due to the splendid perspective of the aqueduct; the awkwardness of the rider in an equestrian portrait may be traced to the artist's ignorance of the anatomy of the horse.

The best possible training for correct technical criticism is to try painting for one's self. There is, I know, a common prejudice condemning the person lacking artistic talent for attempting the impossible. From a standpoint of artistic or financial success the proceeding may indeed be absurd, but as a matter of education it is invaluable. All the difficulties which beset the amateur train his eye to perceive the skill exhibited in a great picture. If you have struggled painfully to learn to draw parts of the human body—the hand, the foot, the eye—you know so much the better how to appreciate the marvelous correctness of Michael Angelo's anatomy. If you have vainly tried to mix your colors to get a desired tint, you see now what wondrous power is manifested in the glowing canvases of Titian and Veronese. If you have ever attempted a sketch of a figure in motion and the result was a figure at a rigid standstill, you can understand better than can be expressed why Botticelli's angels are more graceful than those of dear old Fra Angelico.

But after all has been said about technical criticism—and the subject is a very large one—we are still only on the borderland of true art knowledge. What we really care for most of all in looking at a great picture is to grasp its highest inner meaning. "Art is a language, and language is made to express thought," said the great

French peasant painter, Jean François Millet, whose own *Angelus* is the finest possible example of the comparative value of technique and thought. The throngs of people who were touched by the simple beauty of the great picture knew and cared very little about its artistic skill in drawing and color, and, indeed, had they been in search of this sort of excellence they could have found it in greater degree in other works of the same artist. Their interest was attracted rather by its profound lesson to the universal human heart. In the golden glory of the sunset light, gleaming over the plowed field and resting on the bowed heads of the peasant laborers, they saw as in a vision that earth is redeemed from its dullness and labor from its drudgery by the transforming power of the spiritual life.

For one who does not easily read the message of a picture, it is difficult to propose any precise formula by the application of which the desired result can be obtained. Nevertheless, a great deal of light is thrown on the subject by the study of those constructive principles which lie at the basis of art composition.

It is the first business of the artist to arrange his composition so that the figure or element which is most important shall occupy the principal position in the picture. Among the old Italian masters the upper center of the canvas was considered the proper place for the predominant element, as in Raphael's *Transfiguration* and Titian's *Assumption*. Modern artists often prefer the right or left of the center, as in Bastien-Lepage's *Joan of Arc* and Ridgway Knight's *Calling the Ferry*—a prize picture of the Paris Exposition of 1889. To direct the eye to the leading feature there are many interesting devices. Sometimes the lines of the picture converge toward it as a center, as in the *Assumption*, where all the graceful, intertwining limbs of the cherub throng radiate toward the beautiful figure of the Virgin.

The management of light and color also play an important part in emphasizing the prominence of the principal figure. In Correggio's *Holy Night*, for instance, all the light streams from the divine Babe in His mother's arms, so that the meaning is unmistakable. The same method is followed in Murillo's *Saint Anthony*, as well as in many of Rembrandt's works. If, then, in looking at a fine picture we can decide upon some one feature as manifestly its leading *motif*, we have made a good beginning toward understanding it. We must then go on to examine carefully all the subordinate parts of the composition, tracing the structural laws according to which they are arranged.

One of the most important laws of art is repetition, which requires that prominent elements, either of form or color, be repeated frequently enough to emphasize their significance. Nearly all the artists of the Italian Renaissance arranged the figures of their compositions in orderly groups which perfectly balanced the two sides of the painting. So great, however, was the variety of types introduced, and so gracefully and naturally were they treated that the effect is by no means stiff. Modern artists do not often use the old Italian method of numerical repetition, but follow the same principle in ways not so easily perceived. An example may be found in a well known painting of Gibraltar by R. Swain Gifford. The fine, bold outline of the great rock is

impressed upon the spectator's notice by a group of boats at the left, the general contour of which repeats the shape of the rock. The cliff is prominent without any emphasizing details, but were it not for the boats I venture to think that we should miss its splendid outline.

Another important law of composition is contrast, by which salient points are emphasized through their opposition to those which are utterly unlike. The contrasts of light and shadow in a picture are full of significance to the initiated, as is also the treatment of opposed or complementary colors. When the marine artist wants us to get the full power of the storm at sea he sets in the midst of the seething waters a calm, invincible rock, against which the angry waves beat themselves into a pure white foam, which falls back upon their translucent green depths with wonderful beauty. The "old masters" were wont to highten the delicate, spiritual beauty of the Christ-child by contrast with the swarthy, unkempt figure of the skin-clad boy, St. John.

The contrasts of a picture should never be carried beyond the point of consistency, which is an inviolable law of art. Consistency has both a negative and a positive side; it not only rules out any elements which are incongruous, but it positively requires that every element admitted should bear a definite organic relation to the whole harmony. Thus every detail of a great work of art has some meaning which it is worth our while to find out.

Michael Angelo has not carved a line in one of his figures which does not convey a definite idea in that mysterious art language which was more familiar to the great sculptor than his own native speech. Raphael has not painted a single cherub face which could be spared from his pictures without detriment to their entirety. Notice, for instance, in that grandest of all his productions, the Sistine Madonna, how exquisitely the two cherubs complete the beautiful conception. One is looking up toward the incarnate Christ with an expression of simple, unreflecting satisfaction, content with the joy of the message without questioning its meaning. The other ponders over the great revelation with devout and serious earnestness. Are not these the two great phases of our own Christian experience in receiving the truth?

There are many who expect to comprehend a great picture in a single glance, and are bitterly disappointed in their first impressions in the European galleries. At such times of discouragement it is well to remember that we cannot fully appreciate a symphony of Beethoven at the first hearing, or understand a drama of Shakespeare by hurrying through all its pages in one brief sitting. We must bring to great art in any and every form a fresh, unwearied mind and an attentive, observing spirit, and we must bring these conditions not once only, but many times, before we can acquire any considerable power of critical appreciation. Hawthorne teaches a profound truth in the lovely story of Hilda's study of the Beatrice Cenci. Day after day she sat before the sad, sweet face until every line and tint had sunk deep into her own heart in an imperishable image, which she was able to reproduce on her own canvas. Such study as this is the sort which art deserves and demands of all who earnestly intend to acquire its full meaning, and he who will thus faithfully examine a single picture will

carry ever after a mystic key to unlock the treasures of all great paintings.

DANGERS AND DISEASES OF OLD AGE.

BY J. M. FRENCH, M. D.

When a man has reached the border line which separates middle life from old age and is still in reasonably good health he has left many dangers behind him and is safe from many of the diseases which have threatened him at different periods of life. In early life the contagious fevers, the diarrheal diseases and the maladies caused by filth were his most active enemies; during the period of manhood the essential fevers carry off large numbers, and the hereditary and constitutional diseases find their greatest development; but he who has survived these dangers, and whose constitution has been hardened by the storms of threescore years or more, finds now as he enters upon the boundaries of old age that there are still other dangers waiting to beset him here. It is during this period that local diseases are the most active and fatal, carrying off more than three-fourths of all who die above the age of sixty-five years. It is the weakest parts which now give way, and these are the three vital organs, the lungs, brain and heart, in the order named, and after these the stomach, liver and kidneys. Of single diseases pneumonia carries off more aged people than any other, and is so fatal at this period of life that only a small proportion of those attacked with it recover.

The dangers which beset old age as causes of disease and death are largely external influences, such as heat, cold, moisture, winds and atmospheric vicissitudes. Chief among these, as the mortal foe of old age, stands cold. According to statistics which have been kept for a long series of years by the English registrar-general, a sudden decline of temperature results in a mortality based upon a given rule in regard to age. In persons under thirty the effect of cold is not indicated by an increase of mortality; above that age it doubles with every nine years of life. That is, for every one death at thirty from low temperature there will be two at thirty-nine, four at forty-eight, eight at fifty-seven, sixteen at sixty-six, thirty-two at seventy-five and sixty-four at eighty-four.

In a climate like ours the dangers to old age from atmospheric causes therefore present a most formidable array. To guard himself against them he must clothe himself warmly, must avoid all undue exposure either to extreme or sudden changes of temperature and must occupy a comfortable room. His sleeping-rooms should be warm, well-aired and dry. Many a time has the "spareroom" proven fatal to gray hairs and decrepit age, resulting in a cold, pneumonia and death.

Another serious danger to old age is in all extreme or sudden physical exertion, all intense and depressing mental emotion. Running to catch the cars, lifting a heavy weight, making an eloquent and impassioned after-dinner speech, or indulging in a paroxysm of passion—all these are only forms of suicide for the weakened heart and brittle arteries of the aged. Scarcely less dangerous than overexertion is a lack of proper physical activity and loss of interest in the affairs of life. Few things are more disastrous to the prolongation of life, health and vigor, than for a man in advanced years,

accustomed to a stirring and active life, abruptly to "retire from business," thereby exchanging habits of labor for those of ease, and of care for freedom, under the mistaken notion of enjoying a well-earned rest for the remainder of his days. Rather should his relinquishment of business be gradual, with his lessening duties adapted to the failing energies of body and mind, but always sufficient to preserve his interest in life and incite him to a reasonable degree of exertion.

POETRY AS A PEACEMAKER.

BY MRS. M. C. HANKIN.

We were sitting in my friend's library, having a delightful chat, when suddenly there came sounds of trouble on the third floor. Children's voices, pitched high, told of anger, even though the words of crimination and recrimination had not been audible.

"Excuse me," said my friend, as she placed a new book in my hand; "I will be down again soon."

The clamor ceased almost immediately, and the only sounds wafted down now were very pleasant ones. Inwardly wondering at this mother's method of allaying a tempest, I opened the book and had become thoroughly interested when my hostess reappeared. "Well," I said, laughingly, "did you have to hear both sides of the question and decide the case upon its merits?"

"O, no!" was the reply. "I have a much simpler method. Poetry is my peacemaker. Whenever the children quarrel I begin to repeat some poem to them. They always stop to listen, and often become so interested that they forget all about the difficulty. I seldom ask for particulars, as I have found that rehearsing them is likely to stir up the evil feelings anew."

"What a pity," said I, "that more mothers don't know about your method, though I fear it wouldn't work with many children. Isn't their liking for poetry very unusual?"

"I don't think so. All the children I have ever known have delighted in poetry, and been quieted by it, long before they could understand the words. The popularity of the 'Mother Goose' jingles is a witness to the fact that children like rhymes."

Yes, with my slight knowledge of children I knew that almost all were amused with some style of nonsense rhymes. "But then," I added, "very few mothers would be able to repeat poetry."

"Surely they could read it then," said my friend. "In this way children become familiar with good poetry, and it is really wonderful how soon they are able to repeat the short poems themselves. My seven-year-old daughter knows Jean Ingelow's *Seven Times One*, Longfellow's *Beautiful Lily* and Lowell's *Violet*, Sweet *Violet*, while her brother, a year younger, amuses us all with his funny way of saying Fields's *Who Stuffed that White Owl?* I should never urge children to learn poetry, but when it is absorbed, almost unconsciously, by listening to constant repetitions, I don't believe it hurts them a bit!"

"I was just going to ask," I continued, "on what principle you select the poems."

"O," laughed my friend, "I say the ones that I happen to know. If I were going to learn them now I might make quite a different selection. Lowell's *Vision of Sir Launfal* is an especial favorite with them, as is

also Tennyson's Bugle Song, and, in spite of the Brooklyn educators, I don't object to their fondness for Longfellow's Building of the Ship.

"Once in a while I strike a poem to which they refuse to listen, as, for instance, Jean Ingelow's Divided, which I learned when a schoolgirl. I often wonder on what grounds they decide for or against these poems so positively, but I can never get from them more than the simple statement of the like or dislike."

"And do you reserve the poetry for quarrels?" I asked.

"O, not entirely. I repeat it whenever 'a quieting potion' seems necessary. When a child is hurt, or has a toothache, or has to stay indoors because of a cold, or when they get too noisy or bolsterous in their play, I generally find it acceptable. Sometimes, instead of the poetry, I repeat a psalm or the 'charity' chapter, and I don't believe the children will ever forget the things they learn in this way. It might not do for other children, but it has certainly 'worked like a charm' with mine."

"I shall surely recommend it to every one I know," said I, as I looked out of the window at the three healthy, merry children who had been brought up on poetry as a peacemaker.

DR. HOLMES'S ESTIMATE OF THE HOME.

These words of the genial "Autocrat" assume a new and tender interest in view of his recent removal from his earthly home:

I never saw a garment too fine for a man or maid; there never was a chair too good for a cobbler or cooper or king to sit in; never a house too fine to shelter the human head. These elements about us—the glorious sun, the imperial moon—are not too good for the human race. Elegance fits man; but do we not value these tools a little more than they are worth, and sometimes mortgage a house for the mahogany we bring into it? I would rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all on myself before I got home, and take so much pains with the outside when the inside was as hollow as an empty hut. Beauty is a great thing, but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real heart-love than for whole shiploads of furniture and all the gorgeousness all the upholsterers in the world can gather.

A HALLOWEEN FROLIC.

BY MRS. F. M. HOWARD.

A TRUE STORY.

"I dread Halloween," quavered "Uncle Pete" Barrows tremulously; "boys an' gals a-careerin' 'round, tick-tackin' and a doin' mischief wherever they can find it to do. I think the po-lice ought to take 'em wherever they find 'em, and if I was a younger man it wouldn't be healthy fer 'em to try any of their tricks around my premises."

"I guess they won't disturb us this year, Peter," answered a still weaker, more tremulous voice from the bed. "We haven't anything they can move around as I know of."

"They'll find suthin', if 'tain't no more'n a-settin' the wood's door off the hinges. I wish that pile o' church wood was under kiver," fretted the old man as he hobbled about painfully, putting things in order for the night. The wife had been confined to

her bed for a week, with a slow, nervous fever, and life looked a little more gloomy than usual to the husband, as he missed her cheerful companionship about the house. "Pears like my old back never did creak and grumble so at liftin' and sawin' as it does this winter," pursuing the subject of the wood, "but it's got to be done. It's a flingin' temptation in the face o' Providence to expect that wood to stand there an' not take wings. I'm sure there's been tamperin' on one end of the pile now."

"Well, don't worry, Peter," repeated the old wife, soothingly. "Try an' get a good night's rest and you can go at it with a better heart tomorrow morning. The church folks won't expect you to do more'n you can. Brother Thornton was saying just yesterday how nice an' clean you kept the church."

It was barely nine o'clock in the evening when the aged pair were safely housed in bed, their troubles forgotten in the blessing of sleep. They were naturally good sleepers besides having each a deaf ear, which they turned upward, effectually shutting out the clanking of the electric cars past their door as well as other sounds.

Half a block away stood the church, the care of which devolved upon the feeble old couple. When the wife was well it was her pride and delight to see that no speck of dust gathered on the sacred desk, that the gas shades were polished to the highest reflective degree, and when she was ill her husband was equally scrupulous, though his eyes were not so keen as hers to detect housewifely defects. It was his duty also to prepare the fuel for the furnace fires, and the long pile of cord wood had to be sawed before it was ready for use, a task which every year became more difficult. It was a precious pile, the freewill offering of many a hard-working farmer, and Peter guarded it as the apple of his eye. What would he have thought could he have seen the stealthy crowd who were gathering around his treasure while he wandered in the land of dreams. There were young men with saws and sawbucks, whose first move was to force the basement window.

"You crawl in, Tad, and hang up the lantern," said one, evidently the leader, as the window gave way. "Here, Neddie, you follow—you chaps who are small must do the basement work, while we big fellows carry on the war outside."

Five of the more slender fellows crept through the opening and reported themselves ready for business.

"My! wouldn't old Peter's eyes stick out if he could see us handling his cord wood," said one, as he paused from sawing to wipe the sweat from his brow.

"Well, what a shame it would be to allow him to break his poor old back over this woodpile while we young fellows are just pining for a frolic," remarked another.

"Uncle Barrows has been a good neighbor in his day. He's too old to do much for others now, but mother was telling me yesterday how when we children were down with diphtheria, and no one would come near the house, Uncle Peter and his wife came right in and stayed night and day until we were out of danger. So far as I'm concerned I'm only paying up a little of an old score of kindness." The speaker took off his cap and ran his fingers through a mat of dark curls.

"Say, there, less chin music and more work," called a subdued voice from the

basement window. "We can pile against twice as many of you fellows at this rate."

"Hey, hey, here. What does all this mean?" demanded a stalwart policeman, laying a heavy hand on one of the laborers. "I should think you would be ashamed of yourselves, meddling with the church wood, and I have orders to arrest all of you Halloween rioters that I find in mischief, so come on."

"Well, this is a different kind of mischief, if it's all the same to you, coppie," laughed the young man, as he wriggled out of the detaining grasp. "We are having a surprise sawing bee for the benefit of the old sexton of our church, Uncle Pete Barrows."

"Reckon it'll strike him sensible when he gets up in the morning and finds his woodpile gone," giggled another.

The frown was smoothed out of the official countenance and replaced by a smile. "Well, now, that's a Halloween trick worth playing," he said with approval. "I wouldn't mind lending a hand in it myself if I was off duty, but I believe I'll keep you under surveillance a few minutes anyhow."

"Well, I must say I see more fun in this than in some of the senseless tricks that are often played," said one lad after a few minutes of hard work. "Last Halloween the boys carried off a new door mat mother had just bought. We never found it, and some one has a mat which doesn't belong to him while mother is without any."

"That wasn't quite so vexing as the mischief they made with a load of coal which father had loaded over night for the widow Peters," remarked another. "The men had orders to deliver it the first thing in the morning. Well, the load was gone when morning came, and after an hour's search it was found half a mile away, the wagon dismembered and carried piecemeal all over town. It took half a day to get the wagon together, with a dozen orders standing unfilled, and for my part I failed to see the fun in it."

In the morning Uncle Peter painfully dragged himself from his warm bed to build the morning fire. Contrary to his usual habit, he touched a match to his fire before looking out of the window, and the blaze was crackling merrily when he came back to the little bedroom.

"Well, how d'ye think ye feel, mother?" he said, cheerfully, as he lifted a corner of the curtain. Then his eyes grew big with a frantic expression of alarm. "Mother, O mother!" he cried, "the wood is gone."

"I guess not Peter," the wife replied. "It must be some Halloween foolishness. They've moved the pile to scare you. You'd better go right over an' see before breakfast, and you'll feel easier," for the old man stood, his fingers moving nervously together, his face pale with dismay.

He obeyed her suggestion mechanically, but his limbs dragged heavily as the sense of loss deepened upon him. How his faithful old heart sank when he turned the corner of the church. Not a stick remained—even the sawdust had been gathered up and carried away. He groaned in despair.

"It must 'a been thieves," he said to himself, mournfully. "Halloweeners wouldn't 'a been likely to work like that fer nothin', an' it's all my fault. I orter 'a had it all cut and under kiver before this. What'll Brother Thornton say?"

He turned his trembling steps toward the parsonage and met the pastor just coming

out of his house. The good man had not been taken into the plans of the plotters, and listened with some surprise to the old sexton's story.

"Well, don't worry, Father Barrows," he said, cheerfully. "We will go back together and do a little detective work in the matter, and perhaps solve the mystery."

The pastor's younger eyes noted quickly the prints of many feet and suspected the nature of the deed. A telltale mitten lying by the basement window furnished a trail worth following and he suggested a visit to the basement. Uncle Peter's eyes were full of amazement when he saw the neatly piled rows of missing wood behind the furnace. Even the kindling had been remembered and a generous pile lay ready for use.

"It must be the boys of the Bible class who have done it," Mr. Thornton said, enjoying the old man's dazed look of surprise. "I noticed their heads together last Sunday in earnest conversation, and we had just been talking over the lesson of the Golden Rule."

"Yes, I seen 'em, too, and I tells my wife last night they were sartin' plottin' mischief," replied the old man, smiling broadly as the comfortable humor of the joke dawned upon him more fully.

There were knowing nods and winks and a certain amount of downright untruthfulness among young men and boys of another class as misplaced signs, lost property and hurtful mischief of all sorts were inquired into by angry sufferers from it, but of all the work of Halloween night in the town none yielded such satisfaction to the perpetrators as that conducted on the principles of the Golden Rule—the sawing bee at the church woodpile.

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail.
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs today.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And, when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push the crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners mark the man.
At ten or forty 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Selected.

Ice can be kept for a long time in a sick-room by placing it upon a piece of flannel tied tightly over a bowl like a drumhead. Cover loosely with another piece of flannel, and when small pieces of the ice are needed for use thrust the lump through with a hat pin or a sharp needle.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

TALKS ABOUT THE BIBLE. II.

BY MRS. CLARA SMITH COLTON, PATCHOQUE, N. Y.

We learned last week that the men who wrote the Bible lived at different times, some of them many years apart, and in different places. Some of the writers, the disciples, knew Jesus well; some lived after His time, and had never seen Him; others, such as Moses and Isaiah, lived long before Jesus came to earth. If these men, living at different times and places and not knowing one another, had written their own thoughts about God and His laws and His plans they would have given us very different ideas. Boys and girls in their play and men and women in their work have individual ways of thinking and doing. In order to illustrate this point let children who are old enough write out what they think about some subject of which they have limited knowledge. The results will differ widely from one another. Then explain the subject clearly and have the children write it out again. This time their papers will be essentially the same.

But the men who wrote the different parts of the Bible agree in the great truths about God and His care for men and the world that He has made. And yet these authors had widely varied interests and occupations. Some were ignorant fishermen, and there were among them a tentmaker, a physician, two kings, a lawgiver, many prophets. Who were these? But poor or rich, wise or unlearned, they give us essentially the same idea of God. There is just one way to explain this (let children give answer if they can): *God taught all these Bible writers, who lived in different ways, at different times and in different places, and so they have written the same great truths about God and His purposes.*

Now, without any explanation, write on the blackboard the word *scriptum*. (An unexpected change renews interest.) Tell the children that the word is one of another language and that it means what you are doing now, i. e., writing. Show a doctor's prescription and the superscription on an envelope. Read 2 Tim. 3: 15, and then this statement may be made: The Bible is called the Holy Scriptures because it is God's message to us written. In early times Scripture was sometimes written on smooth stones (Deut. 27: 1-9). After a while men prepared the skins of animals into parchment, something like paper only much stronger and more durable. These parchments were called "rolls," because they were not cut into leaves and sewed like our books, but fastened together to make one long strip, which was kept rolled up and tied. See Ex. 6: 1 and Isa. 8: 1, and show the model of the Scripture roll described in these columns Oct. 4.

It is not many centuries since men learned to print, so all books used to be written. Think how long it would take to copy even one book of the Bible! So you can see that a Scripture roll was a very precious thing. The "scribes" (remind children of the word "scriptum") were kept busy writing the Scripture rolls. The Jewish kings were expected to copy the law of Moses (Josh. 8: 30-35 and Deut. 17: 18, 19). When the Jews in writing came to the name of God they wiped the pen and wrote the name with fresh ink. In later years, when the New Testament was copied by men called "monks, who lived by themselves and spent nearly all their time in making beautiful copies of the Bible, the names of God and of Christ were written in with gold or silver. The copies of the New Testament were kept by the good monks in the convents, put away carefully in fine wrappings in chests so that they might not become worn and faded and soiled.

Thus we have seen how through the care and work of good men God's Word has been kept for us safely through long, long years. It is an interesting story to learn how we

* Copyrighted, W. L. Greene & Co., 1894.

came to have Bibles so freely as we do now. We shall learn about that next week.

For "learning by doing" use any of the exercises suggested in these columns May 3 or Sept. 27, or one of the motion exercises which have been given from time to time.

CHRISTMAS FOR INDIAN CHILDREN.

The Young People's Department of the Women's National Indian Association desires aid in the work of providing Christmas gifts for some of the Indian children. It has planned this year to send to the government schools, as they are not in the habit of receiving as much remembrance as the schools which are supported by denominational boards. Thirty-five superintendents have already written expressing their urgent desire for this help, and the children under their charge number 5,000.

It is not desired that expensive presents should be given, but the many little things which delight white children who have nothing. Sunday schools, King's Daughters, Christian Endeavor Societies, and all organizations and individuals are earnestly entreated to lend a hand in this joy-giving work. Addresses of schools and all further particulars can be obtained by writing (inclosing stamp and mentioning this paper) to the chairman of the department, Miss Marie E. Ives, P. O. Box 1065, New Haven, Ct.

IN LOVE WITH HIS MOTHER.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy to turn out bad who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in her sere-leaved autumn as he did in the daisied springtime. —*Woman's Signal.*

Everything used in making Cleveland's Baking Powder is printed on the label.



You know what you are eating when you use Cleveland's.



MILLER'S REFORM BOOTS AND SHOES.

For Women and Men. Will annihilate corns, bunions, and all troubles of the feet. Warranted Hand-Made. Need no breaking in, and recommended by our best physicians. Send for pamphlet for ordering by mail. EDMUND W. MILLER, 8 C Beacon St., Boston. Sold from Stock or Made to Order.

The Conversation Corner.

NEVER was our sign more appropriate than in expressing my own astonished inquiry—doubtless yours also—how that long postscript could have been added to the Corner two weeks ago without my knowledge. I understand it now. The editors, printers and proof-readers were in complicity with D. F. in the scheme; the regular

proof of my real article was sent to me, and afterward enough matter omitted from it to allow the insertion of his "novel plan"—novel indeed! When I discovered the change I borrowed a pistol from the boys in the mailing-room, boldly went up into the printing office, and laying the weapon on the "imposing stone" demanded of D. F. that he should print a short note from me in the next issue—he said he would, and I wait with interest to see whether he does—also that he restore the passage left out.

I wish you Cornerers could read the letters I get from all quarters referring to D. F. and the other familiar characters and subjects of our Corner. For example, an octogenarian in South Carolina, a native of the State of Maine, says that he likes

... especially the bear stories from Maine and New Hampshire, whether the sheep wear bells or not! The old man in Sept. 27 seems to be growing more bald, while the old Captain paddles his own canoe. Remember me to Sarah Noah.

A Chicago girl refers pleasantly to D. F., and a gentleman in Kansas writes:

My two little boys, five and seven, are always delighted with the Corner. The new ideas awakened are a constant surprise. Their mother is a namesake and direct descendant of Rose Standish and the great Captain Myles. When they go to Boston they will try to scrape relationship with that Despot, D. F.

I am often asked if D. F. is a real personage. I reply very frankly and once for all that he is *very real*. He is the foreman of the *Congregationalist* office, as he has been for a long time. I first called him *Despotic*, because he made me take out or put in—usually the former—just so many lines to fill his column. I ought to add in fairness that no one besides myself has ever thought of him as despotic, but on the contrary as genial, gentlemanly, generous. Perhaps I am mistaken and those are his traits. If so, I am sorry. He is certainly heaping coals of fire on my head—and I feel it.



I have learned one lesson from Mr. D. F.—how to substitute paragraphs in the Corner. So, with the consent and co-operation of the editors, proprietors, printers, and proof-readers, I present you herewith, *entirely without D. F.'s knowledge and consent*, this life like picture. I know it will interest you more than the paragraph which he will send to press!

Now for the omitted paragraphs of Oct. 11. You remember that under the head of Collections we were considering a butterfly question [I always do exactly what I agree without the motive of a pistol—that old relic from the mailing boys' curiosity col-

lection was perfectly harmless!—so here is the matter which Mr. M. seems so anxious to preserve.—D. F.]:

"Later. Remembering that a boy whom I met on the street the other day gave me an enthusiastic account of a 'half-mourning' butterfly, I have been out to ask him the ?; he could not answer it, but I have visited a remarkable collection of collections carried on by him and a boy friend, a well-known Cornerer. They call the place their 'botanical garden,' although it includes other departments of science. The garden proper was laid out in various divisions, each having a name—the stone compartment, the hemi stick-stone compartment, the toadstool department, the foreign department, the White Mountain department, etc. Their rarest plant was an orchid—the *aplectrum hyemale*, or putty plant.

"A little house, about six feet square, with roof, door and window, was full of geological and botanical specimens, the former neatly arranged on shelves, the other pinned on slips of paper to the wall. Another small building was the 'experiment station.' A label on one tree seeming to point along a path said, 'Ramble!' but a boy visitor had prefixed two letters, so that it directed the stranger to 'Scramble!' Near by was a group of *arbor vite* trees in a small circle connected by various platforms, ladders and seats. This was called the *Aërial*. On the way back to the street I found the sods taken from a new tennis court made into an Eskimo hut; one of the proprietors personified *Pomikuk* and crawled in! The N. Y., N. H. and H. R. R. and the Canadian Pacific had consolidated headquarters in the barn. This is not all that I saw, but will serve as a hint to other Cornerers of the opportunities of enjoyment and instruction open to a pair of intelligent and like-minded boys in fitting up such a miniature Central Park."

The following question, written on a slip of paper in the form of an interrogation point, has been lying—or hanging—on my table a good while:

KALAMAZOO, MICH.

Dear Mr. Martin: What do you think would be the gain or loss from reading books like "Mr. Barnes of New York"? GRACE H.

Not being acquainted with Mr. B. of N. Y., I turned the ? over to a literary gentleman in that city and he kindly replied:

Dear Sir: I read the book some years ago. It is a clean though sensational story, not for children, but amusing for an adult in a mood to enjoy not particularly fine humor and a blood-and-thunder plot.

Just after getting the question I heard a lecture on literature delivered to a company of students, this sentence struck me:

Why should a man read an inferior book when he might at the same time be reading a superior book?

The lecturer mentioned several great writers whom everybody ought to read, and I came home resolved to read them all, and let "Mr. Barnes" and all his companions stay in New York! It was the time of the Bryant centennial, and I got his poems out of the library and read them. Now that Holmes, the last of our great American poets, has gone—I attended his funeral yesterday at King's Chapel—I have been reading some of his poems. You know he always wished children to read his *Chambered Nautilus*. Ask your father if he did not declaim *Old Ironsides*.

Mr. Martin

7½C

a pound for
bread is four
times as dear
as 15 cents a
package for

H-O Hornby's
Oatmeal

Steam
Cooked
That's Why.

H-O { Hornby's } Company, N. Y.
Oatmeal

ASK Your
Grocer
for



NONE SUCH
MINCE MEAT

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

Miss Maria PARLOA'S
COOK BOOK

containing 100 recipes which she has lately written for the Liebig Company

SENT FREE

on application to Dauchy & Co., 27 Park Place, New York. Drop a postal for it and always buy

LIEBIG COMPANY'S
EXTRACT OF BEEF

The Sunday School

LESSON FOR NOV. 4. Mark 2: 23-28; 3: 1-5.

JESUS, LORD OF THE SABBATH.

BY REV. A. E. DUNNING, D.D.

The Christian Church has set apart the first day of the week as the Christian Sabbath. In Christian nations this day is also made a civil rest day, and most of them guard it with special laws. It is to all classes, and peculiarly to working men, an institution of priceless value. It is a powerful ally of civil freedom, a day for the conscience, for education, for the weekly recuperation of the whole man and all men. There are weighty economic and civic reasons for every one to use his influence to guard the Christian Sabbath from destruction through motives of selfish greed in business or pleasure, and these reasons may properly be discussed in a Sunday school class.

But if the sanctity of the Sabbath as a Christian institution were removed the weekly rest day would not long survive. It is preserved in the nation by those who keep it as a duty and a privilege as servants of Christ. The question for us to consider then is, How ought we, as Christians, to observe the Sabbath? The great principles of Sabbath observance our Lord has clearly laid down in this lesson. They are these:

I. *The Sabbath is to be used for our own well-being.* It was not made for Jews only but, as Christ said, for man. We must distinguish between it as a Jewish institution and as originally designed for all mankind. God gave to the Jews a system of national laws, of which the Ten Commandments are the basis, with penalties for their transgression to be inflicted by the State. The Fourth Commandment, thus applied, occupied a prominent place in Jewish statutes. The Jewish law said, for example, "Ye shall kindle no fire throughout your habitations upon the Sabbath day" [Ex. 35: 3]. "Whoever doeth any work in the Sabbath day, he shall surely be put to death" [Ex. 31: 15]. An instance of the execution of this law is given in Num. 15: 32-36, which also shows the exactness with which the law was interpreted. Some Hebrews found a man gathering sticks on the Sabbath day. He was arrested and imprisoned, then sentenced to be stoned to death. "The Lord said unto Moses, The man shall surely be put to death." If this law had been carried out with the disciples of Jesus they would have been put to death. But Moses expounded the law for the Jews and Christ expounded it for the world.

No rule concerning specific duties can be made which shall be always and everywhere binding on men. It is our business to glorify God in our bodies and spirits, which are His. If we can better do this by breaking a rule than by keeping it, we ought to break it. David broke a law when he ate the shewbread, and Christ justified him in doing it. The priests broke the law of the Sabbath when they ministered in the temple, yet Christ said they were guiltless.

But how may we know when it is safe to break a divine law laid down in the Bible? It is always safe to follow Christ's example and teaching. He proclaimed Himself greater than the temple, wiser than Solomon. He commended the breaking of the letter while He kept the spirit of the law. He said that if the Jews had known that God desired men's highest welfare more than their formal obedience [Matt. 12: 7], they would not have condemned the disciples for satisfying their hunger on the Sabbath, though they worked in doing it. He made it plain, then, that men ought always to keep their own bodies and spirits in the condition to do the best service for God and men, that supreme love to Him will show them how to do this, and that Christ is always the safe interpreter of law. Mere formal obedience of laws may be a crime and not a virtue. The Pharisees who

kept the letter of the Sabbath law would have let a man die rather than have had him cured on the Sabbath. What was that sort of murder? The motive determines the character of obedience.

II. *The Sabbath is to be used for the highest welfare of others.* The Pharisees thought they could understand this principle as applied to sheep and cattle, for these were their property, and the loss of cattle meant suffering to themselves. But they could not understand it as applied to human beings, who were only God's property. This selfish meanness stirred the anger of Jesus. With impressive attitude and gesture He did what they thought wicked, and without further words He left them in their wickedness.

It is plain, then, that we ought on the Sabbath, as we have opportunity, to deliver men from want and pain and sorrow, and to labor to teach others the truth by precept and example. It is plain, also, that we ought to make it our concern to help others into the highest possible conditions of service to God by ministering both to their bodies and to their spirits, and that the motive to do this is love to Him who desires that all men should be like Himself.

III. *The Sabbath as an institution should be made the highest possible boon to society.* The principles above stated apply to all days. But the Sabbath offers peculiar opportunities for applying them. Jesus and the Pharisees both assumed that it is a divine institution. But the Pharisees made it a yoke of bondage to belittle men. He made it an opportunity to set men free from bondage, to enlarge their acquaintance with God, their love to Him and to men. He did nothing to secularize it, but much to make it sanctify all days. He indicated by His example some of the ways by which its highest value might be secured:

1. He habitually attended public worship. That custom His disciples could not forget [Luke 4: 16]. Public worship is a moral necessity. But the worshiper not only brings himself into communion with God. In His house he helps others to worship by joining with them.

2. He taught the Scriptures. This He did habitually in the synagogues. The teacher and the student in the Sunday school are following Christ's example.

3. He took suitable physical exercise. He walked with His disciples through the paths among the fields of grain. Yet His thoughts there and His words were of heavenly things.

4. He ministered to others. He looked after the physical comfort of His disciples. He defended with wise words those who were misjudged. He made multitudes happy. He did not turn away from any who sought His favor, for on that day He "healed them all."

That the Sabbath is a great boon to men most people acknowledge. The laws of Christian nations recognize that it is a moral and physical necessity. All persons agree that the Church of Christ could not exist without it. There may be wide difference of opinion as to the right methods of observing it. There are strong temptations to weaken or destroy it for the sake of business or pleasure. These we ought to resist, and to unite in maintaining laws for its protection as a day of rest.

Only the Christian can keep it as a day holy to God, and he should do this loyally whatever public customs encroach on it. We cannot here enter into specific questions concerning its observance. But by the principles we have explained every such question may be answered. Every one is bound to use the Sabbath to promote his own highest welfare, to minister to those who need his help and to make the day the greatest possible blessing to society. To do this last service he may have to sacrifice in some degree his own immediate well-being. There may be things which would add to his own convenience, and even favor his spiritual growth, which he should not do because they would be stumbling blocks in the way of his neighbors.

One supreme motive, love to God and to men, will be to every one a safe guide in the observance of this day. Every true follower of Christ will use it as a precious gift of God for himself, his neighbors and for the world.

THE CHURCH PRAYER MEETING.

Topic, Oct. 28-Nov. 3. How Can Organized Charity Escape Becoming Mechanical? Acts 6: 1-6; 1 Cor. 13.

By realizing constantly the value of a human soul. By personal contact with suffering. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 4-10. How to Keep the Lord's Day. Mark 2: 23-28.

To learn how to keep the Lord's Day one must have first learned the proper way to live every day. He who has no idea of the value of time in general will not be likely to place a high estimate on a specific portion of time. Sabbath observance roots itself in week day religion, and in order to get people to keep Sunday we would better try to get them to live rightly from Monday straight on through the week. We may hedge people about with artificial restrictions and thus get an external observance of the Lord's Day, which is far better than Sabbath desecration, but better still is it to foster in each individual that disposition out of which a quiet, profitable Sunday will bloom as a matter of course. This was Jesus' way of bringing about desired results.

To the Christian, then, Sunday comes first of all as a great boon. To be able to detach one's self for twenty-four hours from the cares and burdens of the week is of itself a step toward heaven. The spiritual life demands these occasional seasons of refreshment. To many a man and woman, burdened with secular duties and material interests, the Lord's Day is a spring in the desert.

They welcome the chance to put aside the things of the week. It may require effort to wean themselves entirely from thoughts of the market, the schoolroom, the kitchen, but it pays to hold one's self aloof from the work-a-day world in order that the things of heaven may become real and dear. Church-going then becomes natural and profitable. The Bible school and the assembly for prayer are sought not from the sense of duty but as privileges. Service of others is seen to be an essential part of the day's observance. And mooted questions are in a way to be solved when we remember that rest, worship and service are the three great objects to secure. Ask yourself, when hesitating in regard to this or that thing, Does it conduce to any of these three ends? In this light judge the Sunday newspaper, the Sunday excursion, the Sunday visit, the Sunday conversation.

And let us not forget that it is the Lord's Day, and that unless it brings us nearer Him whose resurrection from the dead it commemorates it fails of fulfilling its highest function.

Parallel verses: Gen. 2: 2, 3; Ex. 16: 22-30; 20: 9-11; 31: 12-15; Lev. 25: 1-7, 8-10; 26: 34, 35; Deut. 5: 15; Isa. 58: 4, 5; 58: 13, 14; Ezek. 20: 12; Hos. 2: 11; Luke 13: 10-17; Heb. 4: 9-11.

The true ideal is not opposed to the real, nor is it any artificial heightening thereof, but lies in it, and blessed are the eyes that find it! It is the *mens divinator* which hides within the actual, transfiguring matter-of-fact into matter-of-meaning for him who has the gift of second-sight.—Lowell, in *Among My Books*.

Human nature is not built in water-tight compartments, so that political rascality can be shut out of the "personal" department. We believe there never was a political cheat yet who was not quite capable of a little pecuniary corruption.—*New York Evening Post*.

Literature

INTRODUCING NEW BOOKS.

If publishers often blunder by accepting books which prove to lack real attractiveness and by rejecting books which, when printed, have great runs, it also is true that the public sometimes makes mistakes. Many a book somehow has failed to find favor which has had abundant merit and interest. And now and then a book goes through several editions in spite of being feeble from the intellectual, the literary, and perhaps also the moral, point of view.

To present a book successfully to the reading public is indeed difficult. Those instances in which publishers are sure from the outset of a great sale—as in that of such a work as General Grant's Memoirs—must be a decided minority of all. This also is even more true, of course, of books believed sure to fail, because no publisher will print such a book unless guaranteed against loss. In a large majority of cases, therefore, success or failure can be determined only by the event. Publication is largely a leap in the dark.

Much then depends upon making books known effectively, and in this direction there is room for much more telling advertising. Certain people are quite sure to buy a book of a given sort. No unique advertising is needed to secure them. But it is important to attract the much larger number who at first are only faintly interested by what they read or hear about the book in question. The advertising of books seems to be too generally the mere publication of lists of titles and prices with perhaps a few lines of comment. This answers with the people who would buy in any case but not with the great mass of possible readers.

This fact is finding recognition to a certain extent, of which a recent proof is the issue by such leading firms as the Harpers, Scribners, Lippincotts, J. Selwyn Tait & Sons, and others of a new kind of book poster. It sets forth by pictorial suggestion—by vigorous outlines and bold and striking yet not gaudy coloring—the fact that a given book is published and also suggests temptingly something of the quality of the story. This new departure is wise and very effective. Perhaps at some future time newspaper advertisement of books which never has been worked for its full worth may be thus put into pictorial forms. This at present is seldom done except by reproducing illustrations from the books.

BOOK REVIEWS.

THE SHERMAN LETTERS.

No two men in any one family in this country have become more widely known or honored than the late General W. T. Sherman and his surviving brother, Senator and ex-United States Treasurer John Sherman. Few men have rendered this nation equally prolonged, conspicuous and admirable public services. There is profound interest naturally in whatever such men have to say about matters of importance and this is peculiarly intense in what they have to say to one another. A daughter of General Sherman, Mrs. Thorndike, has edited a volume of the correspondence of her father with her uncle, entitled as above, which will take a permanent place in American literature, not, however, because of any striking literary grace, for the brothers of course wrote to each other in an unfettered fashion

and with no thought of publication. Yet each wrote in a simple, dignified, effective and truly characteristic manner, which possesses much the same terse attractiveness as that of General Grant's autobiography, and their frank and sometimes full discussions of events of great political and historical significance give the volume a unique and lasting importance.

The editor has exercised a wise discretion and no letters are included—were any ever written—which are likely to give just offence to any of their contemporaries or to the friends of such. There is next to nothing of a personal character, even in reference to themselves. The correspondence covers a period of fifty-four years, 1837-91, and deals almost wholly with public events. It reveals differences of opinion upon some topics but a more general similarity of judgment than often exists even between brothers, and they manifest pleasantly the unparaded but sturdy mutual affection and confidence of the writers. Such subjects as the more important military operations of the War of the Rebellion, especially those in which General Sherman was personally concerned in the West and Southwest, policies of reconstruction, complications growing out of President Johnson's attempt to use General Sherman against General Grant, etc., are treated fully and no one can safely attempt to write the history of the war and of the subsequent dozen or more years without consulting the work. General Sherman might have had a Republican nomination for the presidency unquestionably, and probably would have been elected, but resolutely refused to accept it. He is made somewhat the more prominent in this volume but probably only because many of Senator Sherman's letters cannot wisely be made public at present. The book is intensely interesting. [Charles Scribner's Sons. \$3.00.]

RELIGIOUS.

Dr. Washington Gladden's two addresses delivered last May, the one before the Ohio State Congregational Association and the other to the graduating class in Oberlin Theological Seminary, are published in a small volume, *The Church and the Kingdom* [Fleming H. Revell Co. 50 cents]. They are incisive, discreet and inspiring utterances, dealing largely with the social relations of the gospel.—In *Justice and Mercy* [Universalist Publishing House. 75 cents] are gathered a series of sixteen discourses upon penalty and forgiveness by Rev. M. D. Shutter, D. D., pastor of a leading Universalist church in Minneapolis. Of course they contain much which all Christians can indorse and they are thoughtful and eloquent. They afford one of the best presentations of the Universalist position as to the subject of eternal punishment which we have seen.

The Young Man Foursquare [Fleming H. Revell Co. 50 cents], by Rev. J. L. Vance, includes four sensible, stimulating sermons on The Young Man in Business, Society, Politics and Religion. Without suggesting much which is novel, they reiterate and emphasize familiar truth impressively.—*The Bells of Is* [Fleming H. Revell Co. 75 cents] contains a series of reminiscences by Rev. F. B. Meyer of labors and adventures during his early pastorate, especially in connection with his active efforts to rescue from the streets or from evil resorts those who were going astray therein. Ministers may get hints from it and all may gain

stimulus to better service.—Another little volume from Mr. Meyer's prolific pen is *Calvary to Pentecost* [Fleming H. Revell Co. 50 cents]. This is a devotional book, intended and suited to uplift and guide the individual believer in his efforts to humble himself before God and become truly consecrated.

Rev. J. M. P. Otts, D. D., is the author of *At Mother's Knee* [Fleming H. Revell Co. \$1.00], a book about the mother's relation to the religious welfare of her children. It is simple and impressive.—*Bible Stories for the Young* [Harper & Bros. \$1.00] tells afresh stories of Noah, Isaac, Esau, Samuel, Esther, Peter, Mary and others, the narrators being Drs. W. E. Griffis, J. F. Hurst, W. M. Taylor, H. C. Potter, C. H. Parkhurst, Mrs. Sangster, etc. It is a capital book.—*Prayers for Heart and Home* [Fleming H. Revell Co. 75 cents], also by Rev. F. B. Meyer, contains a printed prayer for each morning and each evening of a month. It is intended to aid those who find extemporaneous prayer difficult. These prayers certainly are good ones for their purpose and some will like to use them.—Following this appropriately comes Miss Rose Porter's latest production, another annual calendar and book of religious selections, called *A Gift of Peace* [Fleming H. Revell Co. \$1.25]. It has its text of Scripture and quotation from some Christian's life for each day of the year. It is bound in white and gold and sold in a neat box.

Secrets of Happy Home Life [Thomas Y. Crowell & Co. 35 cents], another book by Rev. J. R. Miller, D. D., is a practical and Christian little treatise which deserves a general reading.—*The Sanitary Code of the Pentateuch* [Fleming H. Revell Co. \$1.00] is by Rev. C. G. K. Gillespie and it tersely but with good effect indicates and explains the sanitary teachings of the Old Testament and argues that they continue as valuable as ever, notwithstanding modern assumed progress in such matters.—Mrs. A. F. R. Martin and Miss Mary E. Simonds have compiled *The Meredith Calendar* from the utterances of Rev. R. R. Meredith, D. D. The Congregational Book Store has it for sale at a dollar a copy. In substance it is varied, practical and spiritually stimulating and in form it is tasteful. It is dedicated to the memory of Rev. Irving Meredith, recently of Lexington in this vicinity. Many of Dr. Meredith's old friends hereabouts will want it.

BIOGRAPHICAL.

Mrs. Alice M. Earle has edited judiciously the *Diary of Anna Green Winslow* [Houghton, Mifflin & Co. \$1.25] and it is issued in an unusually beguiling shape. The covers are imitations of an ancient "sampler." The young girl's bright face—she was "a Boston schoolgirl of 1771"—forms the frontispiece. The substance of the diary reveals a great deal about the life among young and old in the best society of the Boston of that day, and Mrs. Earle has supplied valuable explanatory notes. The book is a fine piece of work and strikingly interesting in several different ways. There are a few pictures. Much, if not all, of the body of the book already has been published in some magazine, probably the *Atlantic*, but it well deserves reprinting thus.

Mr. R. J. Hinton's *John Brown and His Men* [Funk & Wagnalls Co. \$1.50] is one of the American Reformers series. Mr. Hinton was with Brown in Kansas and has written a glowing narrative in warm sympathy with Brown and his purposes. Perhaps

the most characteristic feature of the volume is the chapter of somewhat elaborate accounts of Brown's men. The book is long, much too long, yet it is a noteworthy addition to the literature of anti-slavery days.—John Brown helped to bring on the War of the Rebellion in which Robert E. Lee became famous and finally surrendered to General Grant. *General Lee* [D. Appleton & Co. \$1.50], by Fitzhugh Lee, is one of the Great Commanders series. It is printed in finer type than is to be commended but is a valuable and interesting book. The author feels a profound and ever present admiration for his hero and reveals it frankly. But General Lee certainly was a great and good man and deserved the love and honor which he received from those who sympathized with him politically.

James Henry Chapin [G. P. Putnam's Sons. \$1.50] was an eminent Universalist pastor in Meriden, Ct., widely known and honored, and this memorial volume, by Rev. Dr. G. S. Weaver, tells felicitously the story of his attractive and useful career. It is intended principally for his relatives and immediate friends but will be welcomed by a much larger circle of readers. It has illustrations.

WORKS OF TRAVEL AND ADVENTURE.

Few of our younger readers, at any rate, need to be reminded that Rev. Dr. F. E. Clark, the genial and renowned founder and head of the Christian Endeavor movement, made, with Mrs. Clark, a tour around the world a year or two since. They went to attend Christian Endeavor conventions in different lands and upon other business of the society, and pursued an unusually extended and interesting course. That part of the history of the tour which is peculiarly official already has been published. But a great deal well worth saying remains to be said and a new book, *Our Journey Around the World* [A. D. Worthington & Co. \$3.25], contains a narrative of the trip itself, Dr. Clark having written most of it but Mrs. Clark having added a pleasant contribution. It is simply a book of travel but it is graphic, instructive and entertaining from cover to cover. It also is illustrated lavishly. It is destined to have an enormous sale, we have no doubt. It is sold by subscription.

Archibald Forbes gives a spirited, engrossing account of the Russo-Turkish war and of the life of a war correspondent in his new book, *Czar and Sultan* [Charles Scribner's Sons. \$2.00]. No man is better qualified than he to write such a book and he is fortunate in his material. A pleasant feature of the work is its descriptions of eminent leaders on the two sides, e. g., the Czar, Skobelev, Gourko, Inatief, Todleben and Osman Pasha. It possesses large historical value and is of thrilling interest. It will be of valuable assistance to students of the war described and of Eastern European politics.—*The Pearl of India* [Houghton, Mifflin & Co. \$1.50], which means Ceylon, is Mr. M. M. Ballou's latest book of travel. It affords a vivid idea of the island, its people and their life. It is less a volume of travel than of characterization and there is some repetition and other superfluous material. The author also seems to take a certain pleasure in an occasional and quite needless sneer at missionaries. Yet on the whole it is a pleasant volume although not equal to some of his earlier productions.

Frank R. Stockton's many readers who have been following his heroine, Pomona,

and her husband on their recent journey in Great Britain, will be glad of the volume, *Pomona's Travels* [Charles Scribner's Sons. \$2.00], in which these experiences are collected. Apart from its frequent drollery the book gives a graphic picture of many phases of English life as a traveler sees them, a much more faithful picture than ordinarily is given in such books. All in all it is exceedingly enjoyable. Mr. A. B. Frost's admirable and most effective illustrations also must not be left unmentioned. They add a great deal to the reader's pleasure.—There is some sense in certain of Max O'Rell's observations about the foreign lands and peoples visited and described by him, but the prevalent tone of flippancy and would-be smartness is decidedly wearying. *John Bull & Co.* [Charles L. Webster & Co. \$1.50] is his newest literary endeavor. It treats of the British colonies and, although it tells the reader much which is true and characteristic of them, it cannot be said to furnish a broad, just, trustworthy estimate while it is tiresomely pert in manner.

MISCELLANEOUS.

We have said repeatedly and now reiterate that it is no compliment to women to make a hue and cry over their achievements, as if nothing but mediocrity at best were to be expected of them. There is an inevitable element of absurdity, therefore, in the idea of holding public meetings to exult over what women, simply as such, are doing. Nevertheless we admit gladly that a great deal was said and done at the women's gatherings at the Chicago Exposition which was of large and lasting interest. The official report, *The World's Congress of Representative Women* [Rand, McNally & Co. \$5.00] which Mrs. May W. Sewall has edited, forms two large, handsome volumes, finely printed and illustrated with many portraits. They contain the papers read before the congress upon a large variety of topics and form the only authorized and trustworthy report of the occasion.

Another handsome two-volume work, intended primarily for women and quite as likely to do them good, is *The Woman's Book* [Charles Scribner's Sons. \$7.50]. Its successive chapters have been contributed by different authors—Kate Douglas Wiggin, Mrs. Constance Cary Harrison, Samuel Parsons, Jr., Dr. Lyman Abbott, Dr. J. W. Roosevelt, Col. T. W. Higginson, Elizabeth Bisland, W. O. Stoddard, and many others. The purpose of the work is to deal practically and helpfully with home-life, self-support, education, etc., and its chapters bear such titles as Occupations for Women, Women in their Business Affairs, House-keeping, Social Life, Dress, The Training of Children, Books and Reading, The Art of Travel, The Flower Garden, Home Building, Supplementary Information, etc. This work too is illustrated freely and beautifully. The only unwelcome query which occurs to us concerning it is whether it does not cost too much to reach the class of women who need it most. We trust that a much cheaper edition will be issued in due time, for it is an admirable work.

Young people will find Rev. F. M. Bristol, D. D.'s, book, *Providential Epochs* [Cranston & Curtis. \$1.25] solidly valuable. Under the four heads, The Renaissance, The Reformation, The Discovery of America, and The Settlement of Our Country, he gives a suggestive outline of what is most important in relation with these

great epochs and the volume will go far to interest the reader in the study and understanding of history. It may be read wisely in connection with a course of historical reading. It has a few good illustrations.

NOTES.

—Clark Russell is to supply *Good Words* with a serial story next year.

—The English correspondent of the *Book-buyer* is Dr. Robertson Nicoll.

—Macaulay's diary proves so hard to be edited that it cannot be published at present.

—There are magnificent collections of Welsh manuscripts in some Welsh private libraries and a movement is on foot to make some of them public.

—Hall Caine's latest book, *The Manxman*, which we reviewed a week or two ago, has been dramatized successfully in England. The first edition, 20,000 copies, ran low in two weeks.

—A small memorial collection of the letters of the late Mrs. Celia Thaxter is about to be prepared for publication by Mrs. James T. Fields of this city—148 Charles Street—who asks the loan of originals or copies from any who may possess them.

—The popular impression that the Adventures of Baron Munchausen, an illustrated edition of which is coming out in England, is a translation from the German is a mistake. The author, probably Rudolf Raspe, wrote it in English and five English editions appeared before it was rendered into German.

—Dr. A. Conan Doyle, the English story writer now in this country, whose detective stories about Sherlock Holmes are by all conceded to be the best of the sort ever written, was born in 1859. He studied in England, Germany and Edinburgh and has traveled in Africa and the Arctic regions. He is very fond of athletics. His first story was accepted when he was nineteen and his first book, *A Study in Scarlet*, was rejected by several publishers but at last was bought outright for \$125.

—The October Bulletin of the Boston Public Library is uncommonly attractive. It contains, in addition to its ordinary contents, a fine facsimile of a royal proclamation, issued in 1637 "against the disorderly Transporting His Majesty's Subjects to the Plantations within the parts of America." This was intended to check the Puritan emigration, and was a stretch of the royal prerogative. Hon. Mellen Chamberlain has supplied an explanatory statement. The number also reproduces a number of most interesting photographs or other pictures of Tremont Street in this city taken at different times from 1798 until 1856.

—The following extract from a recent letter of the late Dr. Holmes will be read with special interest. We have taken it from the *Bookman*:

It is better not to have written about what I may have done, but to review, as you did, the pleasant things in my surroundings. I am tired of hearing about myself in the former manner, and I pay no attention now to what they say of me. I am, therefore, reverently thankful for the many mercies still granted me. I am well enough yet to keep, besides our housemaids, three other women employed for me each morning. My secretary most admirably performs her duties of caring for my large correspondence and looking after the numerous manuscripts still sent to me from everywhere for criticism, and other important matters. Then I have a clever librarian, who knows and finds for me all necessary books, thus saving my eyes in many ways, while a third person makes herself generally useful to me in various ways; so that, for a man who has all his life been overworking, I can, at eighty-five, but be sincerely thankful for my many mercies and that I still have the faculties remaining for usefulness and enjoyment.

BOOKS OF THE WEEK.

Little, Brown & Co. Boston.
CENTURIES APART. By E. T. Houvé. pp. 347.
HOPE BENHAM. By Nora Perry. pp. 322. \$1.50.

LILLIAN MORRIS AND OTHER STORIES. By Henryk Sienkiewicz. pp. 247. \$1.25.
Cong. S. S. & Pub. Society. Boston.
 ENDEAVOR CHRIS. By Isabella T. Hopkins. pp. 401. \$1.50.
 THE COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES. By Rev. J. B. R. Walker. pp. 922. \$2.00.
James H. West. Boston.
 IN LOVE WITH LOVE. By J. H. West. pp. 109. 50 cents.
 AS NATURAL AS LIFE. By Rev. C. G. Ames. pp. 109. 50 cents.
Arena Publishing Co. Boston.
 YOUNG WEST. By Solomon Schindler. pp. 283.
D. C. Heath & Co. Boston.
 A LABORATORY MANUAL IN ELEMENTARY BIOLOGY. By E. R. Boyer. pp. 235. 80 cents.
Century Co. New York.
 THE BROWNIES AROUND THE WORLD. By Palmer Cox. pp. 144. \$1.00.
 THE CENTURY BOOK FOR YOUNG AMERICANS. By E. S. Brooks. pp. 249. \$1.50.
 TOINETTE'S PHILIP. By Mrs. C. V. Jamison. pp. 236. \$1.50.
 IMAGINATIONS. By Tudor Jenks. pp. 230. \$1.50.
 TOPSY AND TURVEYS No. 2. By F. S. Newell. pp. 69. \$1.00.
 ARTFUL ANTICS. By Oliver Herford. pp. 100. \$1.00.
 WHEN LIFE IS YOUNG. By Mary Mapes Dodge. pp. 255. \$1.25.
 THE MAN WHO MARRIED THE MOON. By C. F. Lummis. pp. 230. \$1.50.
 WHEN ALL THE WOODS ARE GREEN. By S. Weir Mitchell. pp. 419. \$1.50.
 THE MOUNTAINS OF CALIFORNIA. By John Muir. pp. 381. \$1.50.
 THE LAND OF FLUCK. By Mary Mapes Dodge. pp. 313. \$1.50.
 ACROSS ASIA ON A BICYCLE. By T. G. Allen, Jr., and W. L. Sachleben. pp. 234. \$1.50.
 FIVE BOOKS OF SONG. By Richard Watson Gilder. pp. 240. \$1.50.
 IT'S MATIN' AND OTHER MONOTONES. By G. W. Edwards. pp. 140. \$1.25.
Thomas Nelson & Sons. New York.
 HEROES OF ISRAEL. By W. G. Blakeie, D.D. pp. 480. \$1.50.
 UP THE CHIMNEY TO NINNY LAND. By A. S. M. Chester. pp. 86. \$1.00.
 EVIL MAY-DAY. By E. Everett-Green. pp. 240. \$1.00.
 SONS OF THE VIKINGS. By John Gunn. pp. 237. \$1.00.
 THE WONDERFUL CITY. By J. S. Fletcher. pp. 185. 60 cents.
 MORPHE. By Dorothy Walrand. pp. 191. 60 cents.
 STEP BY STEP THROUGH THE BIBLE. By Edith Ralph. 3 vols. pp. 162, 208 and 224. \$3.00.
 SUWARTA AND OTHER SKETCHES OF INDIAN LIFE. By Annie H. Small. pp. 175. 80 cents.
Charles Scribner's Sons. New York.
 ST. PAUL'S DESCRIPTION OF CHRISTIANITY. By Prof. A. R. Bruce, D.D. pp. 404. \$2.00.
 WILD BEASTS. By J. H. Porter. pp. 380. \$2.00.
 THE BUTTERFLY HUNTERS IN THE CARIBBEES. By Dr. Eugene Murray-Aaron. pp. 269. \$2.00.
 OLAF THE GLORIOUS. By Robert Leighton. pp. 350. \$1.50.
 TO GREENLAND AND THE POLE. By Gordon Stables, M.D. pp. 350. \$1.50.
 AUSTIN ELLIOTT. By Henry Kingsley. pp. 331. \$1.00.
Macmillan & Co. New York.
 LIFE AND ART OF JOSEPH JEFFERSON. By William Winter. pp. 319. \$2.25.
 A DRAMA IN DUTCH. By Z. Z. pp. 275. \$1.00.
 OLD ENGLISH SONGS. pp. 163. \$2.00.
 THE TEMPLE SHAKESPEARE: *As You Like It* and *The Taming of the Shrew*. pp. 143 and 133. 45 cents each.
Thomas Whittaker. New York.
 A SALT WATER HERO. By Rev. E. A. Rand. pp. 330. \$1.25.
 CHARACTER STUDIES. By F. Saunders. pp. 177. \$1.00.
 THE HERESY OF CAIN. By Rev. George Hodges. pp. 290. \$1.00.
T. Y. Crowell & Co. New York.
 WALTER SCOTT'S POETICAL WORKS. Two vols. pp. 770. \$3.00.
 THE LIGHT OF ASIA. By Sir Edwin Arnold. pp. 233. 75 cents.
Longmans, Green & Co. New York.
 THE YELLOW FAIRY BOOK. Edited by Andrew Lang. pp. 321. \$2.00.
 PRACTICABLE SOCIALISM. By Samuel and Henrietta Barnett. pp. 328. \$1.50.
Maynard, Merrill & Co. New York.
 HISTORIETTES. Edited by P. Drieu. pp. 59. 20 cents.
 WEHNACHTEN BEI LEBERECHE HUNSCHE. By Heinrich Seidel. pp. 96. 25 cents.
Baker & Taylor Co. New York.
 THE COLLEGE WOMAN. By Rev. C. F. Thwing, LL.D. pp. 169. \$1.00.
American Book Co. New York.
 SECOND BOOK IN PHYSIOLOGY AND HYGIENE. By J. H. Kellogg, M.D. pp. 291. 80 cents.
Funk & Wagnalls Co. New York.
 CHRISTIAN CREEDS AND CONFESSIONS. By Prof. G. A. Gumlich, Ph.D. pp. 129. \$1.00.
J. Selwin Tail & Sons. New York.
 THE UNTEMPERED WIND. By Joanna E. Wood. pp. 314. \$1.00.
George H. Richmond & Co. New York.
 THE BOSS. By Henry Champenowne. pp. 243. \$1.25.
E. & J. B. Young & Co. New York.
 SUNDAY READING FOR THE YOUNG. 1895. pp. 412. \$1.25.
J. B. Lippincott Co. Philadelphia.
 THE BIRDS ABOUT US. By C. C. Abbott, M.D. pp. 288. \$2.00.
American Baptist Publication Society. Philadelphia.
 DAISY. By Marshall Saunders. pp. 57. 75 cents.
Porter & Coates. Philadelphia.
 A FAMILY DILEMMA. By Lucy C. Lillie. pp. 314. \$1.25.

G. W. Frederick. Philadelphia.
 ELEMENTS OF RELIGION. By Prof. H. E. Jacobs, D.D. pp. 298. \$1.25.
Johns Hopkins Press. Baltimore.
 REPORT OF THE INTERNATIONAL CONGRESS OF CHARITIES, CORRECTION AND PHILANTHROPY. pp. 319.
 PAPER COVERS.
J. B. Millett Co. Boston.
 HALF-HOURS WITH THE BEST COMPOSERS. Edited by Karl Klauser. Parts 1-10. 50 cents each.
D. C. Heath & Co. Boston.
 LE MONDE OU L'ON S'ENNUIE. By Edouard Pailleron. pp. 134. 25 cents.
S. G. Otis & Co. Springfield.
 NEEDED! A NEW TESTAMENT. By R. W. Mason.
Thomas Nelson & Sons. New York.
 MY FIRST BOOK OF BIBLE KNOWLEDGE. pp. 24.
 MAGAZINES.

October. COSMOPOLITAN.—NINETEENTH CENTURY.—UNIVERSITY EXTENSION.—CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—MUSIC REVIEW.—AMERICAN TEACHER.—KINDERGARTEN NEWS.—MASSACHUSETTS MEDICAL.—SCHOOL REVIEW.—PANSY.—NEW ENGLAND HOMESTEAD.—SANTARIAN.—HAYLAND.—BIBLIA.
 November. QUIVER.—FRANK LESLIE'S.

CURRENT THOUGHT.

AT HOME.

Bishop Clark of Rhode Island writes to the *Churchman*, analyzing the contents of a typical catechism which he finds in use in certain Protestant Episcopal parishes. If they continue to be used he predicts that the Sunday schools will be nurseries of "cold-hearted bigots and scoffing unbelievers." He says of the catechism: "Reduced to plain English it teaches that, leaving out the Roman Catholics and a handful of Greek Catholics, there were, according to the returns of the last year, in the United States 566,812 persons rightly entitled to salvation, from which number, however, there must be deducted all such communicants of the English Catholic Church as break the commandments of the church by refusing to attend the Holy Eucharist on Sundays or other chief holy days, whenever they are able and disposed to attend morning and evening prayer, or who fail to confess their sins to a priest whenever they have scruple and doubtfulness, or marry an unbaptized person, these being 'mortal sins,' which, according to this manual, send the transgressor 'straight to hell forever and ever.' . . . They are taught very minutely how to make the sign of the cross, and the reasons for 'paying respect to the sacred statues and pictures of God [sic] and of the saints,' and the distinction between 'actual grace and habitual grace,' and what are 'the three notable good works—prayer, fasting and almsdeeds'—that 'extreme unction is a sacrament by which the sick receive relief both in body and soul,' and other like matters, for which there is not the shadow of authority in the standards of our church."

Rev. Dr. Henry C. McCook, himself eminent as a naturalist, shows in the *Presbyterian* that the popular assumption that all scientists are agnostics or atheists is a fallacy: "There is a common view that the princes and high priests of science are skeptical. On the contrary, most of the loftiest spirits and many distinguished specialists in various departments of science have been or are devout believers in the living God. Let one think of those whose reputations tower above the common level as Pike's Peak does above the American plains, and he will almost certainly thereby also designate those who have possessed the knowledge of God. Agassiz, Henry, Dana, Morse, Hugh Miller, Asa Gray, Haeckel, Owen, Carpenter, Pasteur, Virchow, Herschel, Sir Humphrey Davy, Faraday, Sir William Dawson, Lord Kelvin (better known as Sir William Thompson), Clerk Maxwell, Sir Charles Lyell—these are a few of those who, in modern science, will, without question, be recognized as not only the peers of any but the superiors of most in their fields of research."

The *Lutheran Evangelist*, in an editorial severely denouncing the Sunday excursions which some Lutheran churches and laymen foster, says that one of its chief reasons for opposing a federation of Lutherans is the low

ethical standard of some Lutherans: "We have no hesitation in declaring that the ethical barriers are more insuperable than the theological. The General Synod is a temperance church; it is uncompromisingly against the saloon, the brewery, the distillery and the whole drink traffic. Principles of total abstinence are taught in our Sunday schools and proclaimed from our pulpits, and the drink habit receives no quarter. No less are we pronounced in our attitude toward Sunday desecration of all kinds. . . . Let us be friendly; let us avoid being Pharisaical; let us not take on superior airs, but let us try to instill better principles into their minds, and when we see them giving up their un-Christian practices, as well as their exclusive dogmatical position, there will be plenty of time to talk about ecclesiastical and organic unity. Two cannot walk together except they be agreed."

BOSTON MINISTERS' MEETING.

Reports from our Foreign Missionary Work occupied the session last Monday and attracted many ministers who were unable to attend the Madison meeting. Dr. C. H. Daniels, the home secretary, spoke first of the financial problem and of the need of more practical methods of raising funds. Alluding to the large proportion of non-contributing churches, he said that it would be the aim of the Board, wherever practicable, to have every church and every church member represented by gifts to the work. While rejoicing in the resolution unanimously passed at Madison to take no backward step, recall no missionary and refuse appointment to no suitable applicant, he felt that if this resolution is to be of any practical value it must be backed up by increased contributions. He commended the present conservative methods of the student volunteer movement and the high character of those who offer themselves for service, speaking with special appreciation of two or three young men of wealth who are preparing to enter the mission field at their own expense. He appealed to the pastors to be absolutely faithful in writing testimonials for those who felt called to go as missionaries, saying that, if there were any defect in health, temperament or training, it was essential that it be made known to the secretaries in order to avoid unsuitable appointments.

Rev. W. W. Jordan was impressed by the peaceable character of the Madison meeting and the absence of discussion. He gained a new idea of the difficulties which the missionaries encounter from an illustration of Dr. Angell, who said it was as if a Taoist priest from China were to settle in New York City and attempt to convert the millions around him. He commended the broadening of the missionary idea, both in the line of more thorough preparation and of having, in addition to the evangelistic and medical branches, a department of industrial work.

Rev. J. R. Thurston spoke enthusiastically of the work, claiming that the only remedy for spiritual death in the church is whole-souled, missionary consecration. He recommended that the papers of Secretaries Clark and Hitchcock and Missionary Jessup be printed in tract form and distributed by the pastors among their members.

Dr. Webb, the chairman of the Prudential Committee, spoke heartily of the meeting, paying a special tribute to the spiritual help received from Mr. Moody at the communion service. He rejoiced in the harmony among the officers, crew and passengers of the missionary ship, but said there must be coal and provisions, as well as good feeling, else there would be no progress. Referring to the debt, he said, "Let us get more of the spirit of Christ, and we can carry this burden as easily as a bird carries her wings."

A few modest, hearty words from Dr. Nehemiah Boynton, the new member of the Prudential Committee, closed the meeting.

Meetings at Home and Abroad.

Important Gatherings Tersely and Graphically Reported.

ECOLESTIASTICAL ASSEMBLIES IN ENGLAND.

The three leading bodies of Christians in England—Episcopalians, Congregationalists and Baptists—have just held public assemblies. These gatherings show the forces at work within the Christian Church and enable the observer to estimate the vigor and success with which each section is pressing toward the accomplishment of its ideal. The proceedings of the Church Congress, the range of whose interests is, theoretically at least, co-extensive with the national life, are perhaps more diversified, comprehensive and generally interesting than those of the two great Nonconformist bodies, who occupy most of their time with denominational politics and questions affecting their own churches, rarely going outside those limits unless their distinctive principles are threatened or religious liberty is endangered. For instance, the president of the Baptist Union, at this crisis in national education, devoted his entire address to the subject of the training of the young, making a vigorous and eloquent protest against the attempt to use board schools for sectarian purposes. Strongly upholding the "compromise" under which some measure of religious instruction is given in every board school, he at the same time pleaded for the extension, improvement and moral elevation of the Sunday school system. In the same connection the Church Congress witnessed the curious spectacle of that irrepressible young layman, Mr. Athelstan Riley, posing as the champion of the cause of orthodoxy in relation to board school education, and the Bishop of London traversing his arguments and practically ranging himself on the side of Nonconformists in the contest now fiercely raging between them and a certain section of High Churchmen. As a contribution to the controversy, Dr. Joseph Parker, who rarely takes part in questions of the hour, has pronounced in the *Times* in favor of the entire abolition of religious instruction in rate supported schools.

As a sequel to his warning in the spring on the secularization of the Pulpit, the chairman of the Congregational Union has followed with an address similar in spirit and contention, in the course of which he criticises the civic church and the labor church, insisting that to specialize the church is to secularize it. In the same way he considers that the Pleasant Sunday Afternoon movement needs careful watching lest it become a class church. One of Dr. Barrett's epigrams is likely to be heard again: "Christ did not believe in saving the world by reforming it; He believed in reforming it by saving it." Whilst individual Christians ought to take their part in the strifes of the day, the church had never interfered directly in political or social conflict without ultimate loss to itself. Another good phrase was, referring to a church's connection with the state as one form of secularization, "It is not the clergy of the Establishment we object to, but the establishment of the clergy." The relations between Nonconformists and Churchmen were touched upon by the president of the Church Congress, the Right Rev. Edward Bickersteth, who referred to "our Nonconformist brethren, our fellow-Christians, if not our fellow-churchmen," remarking that these looked with a kindling eye upon the congress, and invoked God's blessing upon it. The bishop was perfectly right in saying this, for the personal relations between Anglicans and Dissenters were never more friendly than they are today, but anything like corporate reunion is as far off as ever. As Dr. Barrett said in his address, "The real obstacle to all practical reunion at home is not the Estab-

lishment, but it is the doctrine of apostolic succession."

Dr. Horton, who is invariably original if not always convincing, figured at a total abstinence society's meeting as "a candid friend," asking, as a pledged teetotaler of fifteen years' standing, whether it is a right economy of forces to seek to meet the inebriety of a section of the community by making total abstainers of the whole. Would it be reasonable, he inquired, because some people were disposed to consumption, to warn the whole community to avoid the night air? He suggested that a better distribution of energy in the temperance crusade would be for every member of a Congregational church to attach himself to a drunkard and seek to reclaim him. An utterance on another subject by the same speaker was received with more unanimity—the declaration that every intelligent Bible reader must necessarily be an amateur higher critic, and that the higher criticism, by bringing out the human element and by making clear the religious evolution that culminated in Christ, had put the Bible into the hands of the diligent student as a more effectual means of communion with God.

In the Church Congress Bible Criticism was handled, among others, by Canon Driver, who developed the idea that the Old Testament contained a gradual revelation. "In many modes and in many degrees did the revealing purpose of God find expression through the thinkers and teachers of Israel." A dramatic episode followed. "Father Ignatius," speaking from the out-and-out orthodox point of view, declared that if Biblical criticism was to take the course followed by Canon Driver the faith of the people will be shaken in Jesus Christ and the Church of England would soon come to naught and disestablish itself.

There is an increasing band of liberal Churchmen who do not oppose, if they do not positively aid, the movement toward disestablishment. At one of their meetings at the Church Congress they passed a resolution that a beneficed clergyman of the Church of England in no degree forfeits his title to respect or lays himself open to reproach by giving his support to a measure of disestablishment, whilst the new Dean of Hereford (Rev. J. W. Leigh), who described himself as a radical of some thirty-five years' standing, declared amid loud applause that if he thought the public demanded it, and had no longer respect for the Church of England, then he should say the Church of England must go. These pronouncements reveal an important tendency within the church itself, and show that such speakers rightly believe that the position of that church, independent of its connection with the state, was never so strong as it is today, and that, meeting them on their own ground, it has little to fear, as represented by its best types, by comparison with Nonconformists. When disestablishment does come, as come it will though long delayed, it will probably be with the hearty concurrence of the finest spirits within the Anglican fold.

ALBION.

VERMONT S. S. CONVENTION.

"The best one yet" was the verdict concerning the twenty-sixth annual meeting of the Vermont S. S. Association at St. Albans, Oct. 16-18. The attendance was unusually large, the beautiful new Congregational church being well filled at each session and crowded in the evenings. Of twenty-six schools which reported in one delegates' hour, twenty-five showed an increase of membership or interest as a result either of town conventions held with them or teachers' meetings or home departments organized or house to house visitation carried on.

The subjects considered were also noteworthy. The Relation of a Thorough Knowledge of the Bible to Christian Character was treated by Rev. P. M. Snyder of Burlington. The Sufficiency of the Bible for Modern Thought, The Relation of the Sunday School to Sabbath Observance, Normal Class Work, The Home Department, House to House Visitation, Town and County Organizations were among the topics discussed with keen interest. Mr. William Reynolds of Illinois gave valuable help, especially in raising funds, enough being secured in a few minutes to warrant the employment of a field superintendent in connection with New Hampshire. Prof. S. V. R. Ford led the music acceptably and Mrs. Ford benefited many others beside the primary workers whom she addressed.

Large plans were laid for the coming year. A board of normal instruction will seek to organize classes in Hurlbut's Normal Lessons and prepare appropriate recognition exercises at the next convention for those who complete a certain course of study. Town organizations will be pushed in every county.

Rev. J. H. Babbitt has attended every State convention for twenty years and after long service as general secretary has turned over a part of the work to the former assistant, still retaining the position of statistical secretary.

ENTHUSIASTIC Y. M. C. A. MEN MEET.

The twenty-eighth annual convention of the Young Men's Christian Associations of Massachusetts and Rhode Island was held at Newburyport, Mass., Oct. 18-21, in the North Congregational Church. The presidency fell to Mr. Henry White of Cambridge. The 500 delegates were feasted at a banquet in City Hall provided by the Woman's Auxiliary, and were welcomed by the mayor and an ex-mayor of the city, by the president and secretary of the local association and by a representative of the pastors and the churches. The social and business headquarters of the convention were in the splendid Y. M. C. A. building, a memorial of the late George H. Corliss.

The annual report of the executive committee tabulates in the eighty-four associations of the two States 1,562 men enrolled as converts, 759 men in Bible and training classes, 4,520 men in systematic physical training, two new associations organized, thirty-one old organizations materially assisted and 153 meetings held in small towns during summer months. The investment last year that produced these dividends was \$10,000. Call was made for \$12,000 for the coming year, \$7,000 of which was pledged on the spot.

The steady, permanent growth of the associations was made apparent, being more and more marked since the work has been exclusively for men since 1880. The new feature recently introduced is effort in behalf of young men in small country towns. Notable papers suggested that the association must remain pre-eminently an evangelizing agency, that it must capture the leadership of the athletics of the country as it has already of the gymnasium, that it must transform the railroad man into as mighty a factor in the religion of the country as he now is in its traffic, that the college department must be more energetically worked, not only as recruiting ground for the Christian ministry, but also for Christian civilization.

Professor Roberts illustrated Hygienic Body Building by a human model, who went through the motions to perfection. Mr. James Stokes, New York, made a member of the Legion of Honor of France for a munificent gift for work among young men in Paris, spoke, as did also Sig. Parazini, who is in this country

training to assume a secretaryship in Rome. Hon. E. A. Morse, member of Congress, brought the salutations of the State and nation. Rev. J. M. Gray contributed effectively to the spiritual uplift by three earnest addresses. Thirty-five delegates occupied pulpits in the city and vicinity on Sunday. A great meeting for men was addressed in City Hall Sunday afternoon by Evangelist Sayford. A tender, intense, farewell service was effectively led by Mr. H. M. Moore in the evening in the First Presbyterian Church, where repose the remains of George Whitefield.

This convention may be confidently registered as a success, inspiration and blessing, and it has definitely left this impression that the churches are called to make larger investments in Young Men's Christian Associations.

Y. W. C. ASSOCIATIONS IN CONFERENCE.

A notable conference of Women's and Young Women's Christian Associations was held in Prospect Street Church, Cambridgeport, Oct. 17, 18. Mrs. M. S. Lamson presided and Mrs. Alice B. Coleman welcomed the delegates and guests, who represented the associations of Massachusetts, Connecticut, Rhode Island, Brooklyn, New York, Philadelphia and Montreal. Brief papers and addresses on important phases of Y. W. C. A. work, followed by animated discussions, comprised the main feature of the conference.

The opening address was by Mrs. John McDougall, Montreal, on Spiritual Phases of Association Work, in which she emphasized the importance of working on the broadest of all platforms, "the Redeemer's platform," and pleaded for the exercise of a Christlike spirit in all religious effort. She strongly advocated the elevating influences of Y. W. C. A. boarding homes as a necessity for the protection of young girls, and urged the importance of a juvenile department and even kindergarten and kitchen garden work. The Educational Aspect of Association Work was ably treated by Miss Sybil M. Gray of Worcester, who said, "Nine out of ten associations begin with class work, because it forms a common meeting ground for minds disciplined and undisciplined, and furnishes an opportunity for Christian helpfulness in the details of daily life." Special attention was drawn to the fact that the thorough training of brain and heart which is gained by this all-around course of study is an important measure in "prevention," which is the pivotal point of all association work.

Boarding Homes was the subject of a carefully prepared paper by Mrs. W. S. Buxton of Springfield. She said that girls need the protection and safeguards of family life more than any other beings in the world, and because multitudes of girls in all our cities are homeless, and the association is the only place where life can be sustained under wholesome conditions at rates the average working girl can afford to pay, the need arises of properly conducted, truly Christian boarding homes. Miss Drinkwater of the Boston Association spoke on protective, preventive and employment work, and advocated the home life, safe books, healthful amusements, travelers' aid and congenial employment as necessary to protect girls, physically, morally and spiritually.

Wednesday evening was the joint occasion of the conference and annual meeting of the Cambridge association. The principal features were an address by Mrs. C. N. Judson, president of the Brooklyn association, a class exercise in physical culture and address by Rev. Dr. Alexander McKenzie. Mrs. Judson held the close attention of her audience while she recounted the unparalleled success of the Brooklyn association, and how eight years ago it sprang into being through the combined efforts of two young women who sought to help the 90,000 self-supporting girls of that city.

Thursday morning, after a private business meeting, the conference was open to the public and interesting papers were read on Reli-

gious Work in Colleges by Miss Wilcox, Wellesley College Y. W. C. A., Miss E. F. Danforth on Junior Departments, Physical Development by Mrs. Mary R. Taft of Worcester and The Social Element by Mrs. C. E. Beebe, president of the New York Y. W. C. A. After adjournment the afternoon was spent in sight-seeing and the evening at the Boston Y. W. C. A., where were practically demonstrated, through its industrial department, class work, gymnasium and home life, the various theories advanced at the conference.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 19.

The leader, Mrs. J. A. Haskell, gave Abiding in Christ as the subject of the meeting, reading the parable of the vine and the branches. After repetition of promises and a number of sentence prayers Mrs. Louise A. Kellogg spoke of the increasing courage she had felt the last few months in the thought that work for Christ is not in vain, although we may never know its results. During her stay in a small hill town this summer a former pastor of the church returned for a visit to his people. At one of the meetings a professor in Yale College stated that a sermon the pastor had preached many years ago had had a very great influence in his life. The text was, "And Terah died in Haran," the subject was the folly of undertaking work and not pursuing it to the end. A teacher also testified to hearing the same sermon and it had been of use to her again and again. If the pastor had not happened to meet these two he would never have known the effect of his sermon.

Mrs. Kendall of Weymouth thought that if we had the right spirit in our work it would never be lost. The prophet Isaiah apparently had very little effect on those to whom he preached, but his writings have had wonderful power in all the ages since he lived. An incident was given of the effect upon a wayward son of his mother's prayers, remembered long after she had left this world.

Mrs. Henry Fairbank of St. Johnsbury brought greetings from the Vermont Branch and gave an interesting account of the meeting of the American Board at Madison, especially of the woman's session, where many missionaries were gathered. Mrs. Judson Smith also spoke of the meeting at Madison as one of great spiritual uplift and of the courage displayed with reference to the debt and the future of the finances of the Board. Miss Kate E. Tyler of Northampton presented greetings from the Hampshire County Branch and mentioned a successful rally of mission circles held early in October.

Prayer was offered for missionaries and work in Eastern Turkey, on the prayer calendar for the week, and interesting letters were read from Miss Kate B. Fraser of Van and from Bible women in the Harpoot field, also from Miss Nancy Jones of the Gazaland Mission.

BOSTON CONGREGATIONAL CLUB.

The club last Monday evening relied mainly on home talent for its entertainment, impressing into service three of its own members who spent their summer vacations abroad, Rev. Drs. G. A. Gordon and Nehemiah Boynton and Rev. H. A. Bridgman. Before they spoke Rev. C. J. Ryder, D.D., voiced the greetings of several of the A. M. A. officials, who sat at the table of honor, having tarried in the city for a night on their way to the Lowell meeting this week. He referred pleasantly to his former relations with the club, praised the churches represented in it for their liberal contributions to the society with which he is connected, and urged a large attendance at Lowell.

Dr. Gordon's theme was theological tendencies abroad, and he treated it in a characteristically thorough fashion. He alluded first to the present day leaders of thought, instancing as the most forceful personalities the Bishop of Durham and Charles Gore within the

Establishment, and without it Dr. Davidson, George Adam Smith, Dr. Bruce, John Caird in Scotland and Principal Fairbairn in England. These men stand for the freest, fullest and most exact critical scholarship. In Dr. Gordon's judgment Calvinism, at least in the rigid forms in which it prevailed in Great Britain thirty years ago, is dead. The reaction is in the direction of a more spiritual theology. The only criticism he passed upon English theology of today was that it is fragmentary. But it holds to the idea of the living God at the center of the universe and to Jesus Christ as the center and explanation of human history.

Mr. Bridgman spoke of certain aspects of church life and Christian activity abroad, dwelling particularly on the work of Christ Church, London, and the West London Mission of the Methodists. He found ground for encouragement in the vast and varied Christian enterprises of the present day.

Prospects of English Congregationalism was Dr. Boynton's topic, which he opened with some taking witticisms and developed with vigor and suggestiveness. He thought that English Congregationalism would care less in the future for theology and more for religion, that it will be appreciative of the obligations upon it to enter the field of practical and social Christianity, that it will discharge its God-commissioned task of presenting the gospel to the common people, and that it possesses timber for leadership in the young men now coming to the front. Among such he instanced Dr. Horton, Rev. C. Sylvester Horne and Percy Alden. They and other capable enthusiastic men like them are coming forward in different lines of activity and are filling nobly positions of responsibility which are gradually passing from the old guard of Congregationalism—Dr. Dale, Guinness Rogers and others.

CONFERENCE WEEK AT BERKELEY TEMPLE.

Boston's well-known institutional church signals its completion of seven years of special work by devoting the week, Oct. 28—Nov. 3, to a series of exceedingly valuable conferences on problems of the modern city, in which some of the most eminent ministers and lay workers in the country will participate. Here is a list of subjects and speakers:

MONDAY.

Municipal Reform. Rev. Messrs. F. B. Allen, A. E. Myers, D. J. Burrill, L. J. Lansing and Hon. S. B. Capen.

TUESDAY.

Child Life in the Great City. Rev. Messrs. N. Boynton, J. M. Bruce, F. B. Fary, R. B. Tobey.

WEDNESDAY.

Annual Conference of Open or Institutional Church League. Rev. Messrs. C. L. Thompson, Josiah Strong, J. L. Scudder, C. M. Southgate, Morgan Wood, E. D. Burr, F. M. North.

THURSDAY.

The Young Woman in the Great City. Mrs. Lyman Abbott, Miss F. J. Dyer, Mrs. E. M. Whittemore, Mrs. Mary A. Livermore.

The Church in the Great City. Rev. Drs. G. A. Gordon, Lyman Abbott, W. J. Tucker, E. L. Clark and Reuben Thomas.

FRIDAY.

Ruin and Rescue. Rev. W. E. Barton, Miss Bella Hume, Walter N. Hinman, Mrs. S. S. Fessenden.

Temperance. Major Brewer, Thomas E. Murphy, Neal Dow.

At the meeting of the Connecticut Valley Mount Holyoke Alumnae Association at Springfield last week a concise, comprehensive paper was given on *The Contrast Between the Mount Holyoke Seminary of 1870 and the Mount Holyoke College of 1894*, by Prof. Elizabeth Prentiss. Even those most familiar with its work gained a new idea of the modern appliances for work, the range of studies, and the thorough equipment in all departments of science, literature, music and art. After-dinner speeches were made by Drs. P. S. Moxom and Judson Smith, Rev. J. L. R. Trask, S. E. Bridgman and others.

News from the Churches

PASSING COMMENT.

The whole State of Rhode Island, were it under one minister, would be only about one-third as large as a section of California in which there is said to be but one preacher.

Probably the number of persons who read through their Bibles once a year is proportionately quite small. We hear of a man in Iowa who has accomplished the reading through of his Bible an average of once a month this year.

It is pleasant to see rigid economy, especially when it is obligatory, rewarded generously. This is the case with a Cleveland, O., church, which, at first occupying a house built in a day and a half, will not long hence move into an edifice costing \$11,000.

The problem of closer relations between the Endeavor Societies and the churches is receiving attention in the local associations. In recent associations, in Iowa and Massachusetts, the Endeavor Societies were invited to be represented, and in another the Junior Endeavorers were given a part in the exercises. This step by the churches should meet with a hearty response from the societies.

Previous to the meeting of the Utah Association, we heard a word about Congregationalism in Salt Lake City. "Union and co-operation" were the terms which described our correspondent's view of the churches. "While the rest of the country is discussing it, they are practicing the nearest approach to it," he added. This encouraging news seems to be corroborated by the report of the territorial association, recently held.

ASSOCIATION OF NEBRASKA.

The churches of Nebraska were represented for the thirty-eighth time at the State association in Neligh, Oct. 15-19. The place of meeting, in the extreme northern part of the State, accessible by only one line of railroad, together with the hard times, gave promise from the first of a small attendance, but the sessions were among the best ever held. A college town creates a good atmosphere for such a meeting and the influence of Gates College is seen in the homes which so hospitably entertained the delegates. The sermon by Rev. R. T. Cross struck a high keynote of trust in God, the refrain of which ran through the entire meeting. Rev. J. E. Brereton acted as moderator until he was called home on account of sickness in his family, when Mr. O. M. Needham took his place.

The program devoted the forenoons to devotional meetings, business and miscellaneous discussions, and the remainder of the time to three field days, on Christian education, home missionary work and Sunday school interests. Sociological questions and endeavor work also received attention. Among the items of business notice was taken of the removal of the German Seminary beyond the bounds of the State; it was voted not to undertake the payment of expenses of delegates to the National Council, and the resolutions of the New Jersey Association on Christian Unity were received, ordered printed and sent to the churches.

The reports from Doane and Gates Colleges were hopeful, the former announcing the completion of Whitin Library and increased attendance, the latter emphasizing the molding influence of the college work upon the minds of the young and its spiritual power. Franklin, Chadron and Weeping Water Academies reported progress. Principal Hart of Franklin gave his address as retiring moderator on the theme, The Christian Secondary School. It was a vigorous presentation of the crying need for such schools and the good work done by those already established. President Perry of Doane also gave an incisive paper on The Puritan College.

During the home missionary session the two-fold aspect of work was considered—rural evangelization and city missionary effort. The

report of the board of directors showed a year of careful supervision, and the superintendent gave a far more encouraging view of the great field than many expected. Notwithstanding financial embarrassments plans are in progress to have all churches supplied. The year has been one of large ingathering. Rev. Wilson Denney gave the annual home missionary address, and it was prefaced by a report of the C. C. B. S. by Secretary G. A. Hood. In the Sunday school session Superintendent J. D. Stewart reported 19,470 scholars in the schools of the State, with good work being done in planting mission schools. The State committee called attention to improved methods and emphasized the importance of more faithful work. Addresses were given upon various features of the subjects by Rev. Messrs. J. J. Parker, S. I. Hanford and E. L. Ely. In the Endeavor session many bright and earnest speeches were made. The sociological theme was discussed in four vigorous and stirring addresses. Rev. V. F. Clark spoke on Individualism and Socialism, Mr. W. H. Alexander on Recent Labor Troubles, Rev. J. E. Brereton on Christ's Spirit and Method, Rev. Dr. J. T. Duryea on Municipal Reform. Dr. Duryea also gave a scholarly and exhaustive paper on The Church and the Kingdom.

H. B.

THE UTAH ASSOCIATION.

The annual meeting was held, Oct. 8, 9, in Park City, the greatest silver mining camp of the world. The only minister now in service who was present when the association met there seven years ago is Superintendent Hawkes. At that time there were but four churches in the Territory, only one of which, Park City, had a meeting house worthy of the name. There are now ten churches and six buildings, and three more churches will soon have houses by purchasing and remodeling New West schoolhouses. The building of the First Church, Salt Lake, is the finest in all respects of any in the Rocky Mountain basin. The attendance at the meetings was large for this section, the weather was perfect and the harmony and interest aroused were noticeable. Rev. George Ritchie was moderator.

The reports from the churches showed last year to have been the greatest in visible advance of any in their history and that hopefulness for the work prevailed everywhere, together with some anxiety as to what the outcome of Statehood will be. Rev. O. T. Brown preached the sermon.

A considerable part of one session was occupied by an examination of J. B. Lister, a lay worker, for approbation as an evangelist in city mission work. The touching personal experience of human wandering, divine leading, "call" and blessing, with a short journey across the plainer field of theology was thoroughly enjoyed by the brethren. Mr. Lister was approbated for a year, and it is expected he will conduct a "down-town mission" in Salt Lake City.

One of the most important sessions, and the most enthusiastic, was that devoted to higher Christian education. Deacon L. E. Hall, vice-president of the trustees of Salt Lake College, reviewed the work of the New West Education Commission, pointed out the new exigencies and opportunities and the duty of the churches regarding them. He was followed by President Warren of the new college and by Professor Tibbals and Superintendent Hawkes. The unanimous sentiment of the Congregationalists of Utah is in favor of the college, and the association adopted it and accepted the invitation to fill the vacancies on the board of trustees, naming Rev. Messrs. C. W. Luck and W. S. Hunt. The unanimous feeling is also that there ought to be but one Christian college in Utah, and negotiations will be renewed with the Presbyterians looking to that joint union which many of them desire as much as ourselves; the other Christian denominations will be invited to co-operate beyond patronage by students, which

some of them are already giving. Christian unity and denominational comity are real things in Utah, and the laborers in this region wish our Eastern brethren and supporters could understand our peculiar situation, which demands comity as nowhere else in the country.

Movements of interest in the world during the past year were reviewed in a profitable manner—political by Dr. C. M. Wilson and industrial by Rev. J. D. Nutting. Christian Endeavor work was discussed by Mr. C. T. Hawkes in an attractive and practical address. The Women's H. M. Union enjoyed an excellent address by Mrs. C. T. Brown, the president. Mrs. W. S. Hawkes, the secretary, gave an account of the Omaha H. M. meeting, and the woman's hour was esteemed more than a success. The union adjourned its annual meeting till December, when there will be a rally in Salt Lake City of all the Congregational women of the Territory. Two new local unions were reported and a letter of fraternal greeting was read from the Woman's Union of Colorado. Rev. Samuel Rose gave a thorough review of Fairbairn's Christ in Modern Theology. Secretary Hood of the C. C. B. S. was warmly welcomed, and his heart was made glad by repeated thankfulness for the aid of the society.

W. S. H.

ASSOCIATION OF NORTHERN CALIFORNIA.

The thirty-eighth annual meeting, which proved to be one of the best, was held this year in Grass Valley, a mining town of about 7,000 inhabitants. The church is forty-one years old, having been organized in October, 1853. This is a long lifetime for a church in California; and that through all these years it has moved on without a jar or break, under the administration of eighteen different pastors, is almost unheard-of but actually true. Some of its former pastors are: President Martin Kellogg of the University of California, Secretary Walter Frear, Rev. John Kimball of the Pacific and Dr. Minot J. Savage of Boston. The church has been, in the best sense, conservative, progressive and benevolent.

The eighty-seven ministers and delegates were made to feel entirely at home by their hearty welcome. Called to order, Oct. 9, for the thirty-eighth time by the registrar, the association elected Rev. Mahlon Willett, D. D., moderator. Among the able papers were several which merit special comment. The paper on the Endeavor Society, by one of the younger ministers, Rev. E. D. Hale, was electrifying. The reference to the saloon brought out a burst of applause, and it was not necessary to call for any other expression on the question, since the association stands committed to an eternal opposition to the liquor traffic and saloon.

The paper on The Work of the Church and Want of the Times gave no indorsement to any organization as a substitute for the church. While it may make use of any methods, old or new, to meet the wants of society, it cannot be supplanted by any other agency. The paper on The Institutional Church was received with great favor, and to the remark that it had come to stay nearly all the brethren said Amen. The theological seminary and the Belmont School received large attention and the strongest commendations.

The climax of the meetings came with the anniversaries of the societies for home and foreign missions. The large meeting house could not hold all who wished to attend. The home missionary meeting opened with a study of missionary church building evolution. A blackboard on the platform showed four pictures of buildings—a schoolhouse and three church edifices artistically drawn by Rev. W. H. Tubb.

The first represented the old Plaza Schoolhouse of San Francisco, built in 1847, in which Rev. T. D. Hunt organized the First Congregational Church in 1849. When the city was obliged to supply the needs of civilization by

converting the "Public Institute," as it was called, into a jail the church built a house of its own—a small, plain, cloth-lined building, costing \$7,000.

The third house was the stately edifice on Dupont Street, which for ten years had for its pastor Rev. E. S. Lacy, another missionary of the A. H. M. S. Here it is claimed was first sung in the United States the Battle Hymn of the Republic at the outbreak of the Rebellion. This building was succeeded by the cathedral-like building on Post Street, built and dedicated in Dr. Stone's pastorate, and in which it is hoped the National Council of our Congregational churches will meet if it comes to California in 1895. The evolution from the Plaza to Post Street was evident and extraordinary.

Superintendent Harrison reported fourteen new churches and a corresponding showing in all other lines except in finances. The year just closed stands as the best year in the history of the churches in Northern California.

The Woman's Board reported that on the first of September there were unpaid pledges of over \$1,300, but since that date the whole amount had been paid except \$51. A voluntary collection was taken at this meeting, and \$53 was received. The powerful addresses of Dr. McLean and Dr. Brown raised the missionary tide to the high-water mark.

The Fresno church trouble received marked attention. A request was sent to the church respectfully asking it to refer the matter to a representative mutual council.

Not the least encouraging was the report of the Sunday school work. The record has not been excelled anywhere, and the right men are in the right places for still larger advances in the coming year.

We had this year none of the "wise men from the East," and the hope is strong that never again will this important portion of the field be neglected by any of the representatives of our great societies. The dates of meetings in the West are now so arranged that it will be an easy journey from Dakota to Montana, Idaho, Washington, Oregon, Northern California and Southern California, without loss of time anywhere. This was a grand meeting and worthy of a glorious Doxology.

J. H. W.

CONFERENCES AND ASSOCIATIONS.

MASS.—The Suffolk North Conference met at Winter Hill, Somerville, Oct. 17. The afternoon session was devoted to a consideration of The Church, in Relation to the Truth, to its Members and to the Community. An address on The Church and the Kingdom was given by Rev. A. E. Dunning. In the evening two addresses of interest were given by Rev. Messrs. S. E. Herrick and M. C. Julien on Our Sister Churches in Old England, and The Dignity of Christ's Discipleship.

The Hampden Conference met in Westfield with a large number of pastors and delegates, Oct. 16-18. The subjects of special interest were: Work of Eastern Churches in the West, Privilege of the Benevolent in Times of Financial Depression, Home and Foreign Missions, The C. S. S. and P. S., A Live Pulpit, A Live Pew, What Can the Churches Learn from Other Organizations? and The Adjustment of Church Services to Modern Needs. The sermon was preached by Dr. J. L. R. Traak.

The Essex South Conference was hospitably entertained in Swampscott, Oct. 17. The general subject was The Revival of Personal and Civic Righteousness, After the Puritan Type. An interesting review of the work of The University Settlements and What the Churches Can Learn from Them was also given.

The Worcester North Conference was held in Phillipston, Oct. 16. The subjects were: The Keynote of Christian Work the Coming Year, Church Work, The C. S. S. and P. S., Christian Organizations and Political Movements, True Citizenship, How to Remedy Sabbath Desecration, and Fellowship Meetings.

The Middlesex South Conference was held in Marlboro, Oct. 16, with the largest attendance for several years. The subject was, The Church and the Community, and the sub-topics, The Community Field, The Church the Force. Addresses were given on French Evangelization, Foreign Missions and Systematic Giving. Besides the regular

delegates two were invited from the Endeavor Societies of the churches.

Middlesex Union Conference held its fall session with the church in Concord, Oct. 17, 18. It voted to have but one day sessions hereafter, this being one of the last conferences in the State to give up the two days' sessions held for sixty five years. The interest centered around the topic, The Relation of the Church to Good Citizenship, an open parliament conducted by Deacon Thomas Todd. A revival of patriotism seemed to be the crying need of the present day as voiced by the many speakers.

Missionary subjects occupied the entire time of the Pilgrim Conference in Hanson, Oct. 16. Two symposiums were held which included topics relating to home and foreign missions.

The autumn meeting of the Worcester Central Conference was held in Central Church, Worcester, Oct. 18. The general subject was, The Open Door God Hath Set Before Us, with a Look at Some of Its Opportunities and Privileges. Secretaries Boynton, Colt and Daniels presented the opportunities offered by their respective societies; President Bumstead spoke of the work of Atlanta University, and Dr. G. H. Gould discussed the opportunity of the gospel preacher at the present day. The evening was given to the Junior Endeavor Societies, including missionary exercises by the Juniors of Pilgrim Church, an essay by a young Endeavorer on The Future of the Juniors, and an address by Rev. S. A. Harlow.

ME.—At the Piscataquis Conference in Foxcroft, Oct. 18, Secretaries Cousins, Shelton and Puddefoot gave addresses on home missionary subjects, showing Home Missions through a Stereopticon.

The Penobscot Conference met in Orono, Oct. 16, 17. Home missions occupied one session with the subjects: Woman's Work, Our Work, Home Missionary Problems of Today, The Foreigner in America, Aggressive Work in Penobscot County. Prof. G. W. Gilmore preached the sermon. There were passed resolutions of thanks to the retiring treasurer, Deacon E. F. Duren, who has served the conference in that office forty-eight years.

Oxford Conference met in Berlin Mills, N. H., Oct. 16, 17. Sermons were preached by Rev. Messrs. L. B. Withee and D. S. Hibbard. The topics were: Church Fellowship, How to Secure a Better Observance of Sunday, The Civic Functions of the Christian Church, County Mission Work, Best Methods to Win Men to an Avowed Christian Life, Children and the Church. A woman's missionary meeting was also held.

PA.—The Philadelphia Association held its quarterly meeting in Philadelphia, Oct. 18. Prof. William Greenwood of the Rugby School gave an address on The Missionary's Life; other addresses were on The Recent Meeting of the American Board and on Missionary Literature and Missionary Libraries.

O.—Central Ohio Conference met in Alexandria, Oct. 16, 17. The sermon was preached by Rev. Alexander Milne. The missionary societies were represented and there were addresses on Christ's Kingdom, The Church's Duty in the Present Social Crises, The Church's Message to the Working Man and a lecture by Rev. Washington Gladden on City and Country Boys.

Medina Conference held an enthusiastic meeting in Sullivan, Oct. 17, 18. The topics were: Preparation for Church Membership, Revivals—When and How? The Length of the Pastorate, The Value of a Child, Amusements and Christianity, and Missionary Work. Prof. G. F. Wright spoke on Christianity in Greenland. The sermon was preached by Rev. Corwin Vincent.

Large congregations were present at the sessions of Cleveland Conference, the strongest in Ohio. Rev. R. A. George preached the sermon. The subjects were: The Atonement and The Church at Work, and at Work, with sub-topics. An address on Civic Righteousness was made by a member of the Ohio Legislature, Hon. J. T. Haskell, author of the Haskell local option bill, which is being pushed by the Ohio Anti-Saloon League. The bill and the league were indorsed by a unanimous vote of the conference.

IND.—The Northeastern Association met in Ontario, Oct. 16. The sermon was preached by Rev. J. S. Ainslie. The meetings were unusually full and interesting. The old Colonial Church in which they were held, built half a century ago when the Ontario Institute was flourishing, had been repaired and renovated. Subjects were: The Minister's Equipment, A Model Pastor from a Layman's Standpoint, Consecrated Giving, Social Purity, The Mission of the Church in the Country Towns, Education and Home Mission Work.

MICH.—The Jackson Association met, Oct. 16, 17, in Grass Lake. The sermon was preached by Rev. J. W. Bradshaw. Addresses and papers were given

on The Christian Voter, The Holy Spirit, Our Churches and Their Spiritual Life, Home Missions and Sunday School Work.

IO.—The Central Association met in Slater, Oct. 16, 17. The missionary societies were represented and an hour was given to reports from the Endeavor Societies of the association. Sermons were preached by Rev. Messrs. W. L. Brandt and F. J. Douglass. The topics of special interest were: Congregationalism and Christian Unity, and Is the Church Seriously Failing to Fulfill Its Mission? All but three of the churches were represented.

The German Association, representing twelve churches, met in Sherrill, Oct. 11-14. Sermons were preached by Rev. Messrs. Jacob Fath, W. H. Dorn, Gustav Bowman and Andrew Kern. Addresses were given for the missionary societies and a collection was taken for them amounting to about \$28. Topics were: The Hope and Future of the Church and A Course of Study for Licentiates.

S. D.—The Plankinton Association held its annual meeting lately in Mitchell. Excellent papers and addresses were given on What Shall We Urge as the Strongest Motive for the Religious Life? What Books Best Help in Leading Persons to Christ? Why Do A and B Go to Church and H and Y Not? Are Innovations Needed in the Prayer Meeting? Sunday School Work, What is an Ideal Minister and an Ideal Layman? Rev. G. W. Rexford preached the sermon.

CONGREGATIONAL CLUBS.

MASS.—The Merrimac Valley Club, at last week's meeting in Lowell, heard from Rev. E. C. Moore the story of the founding and success of Mansfield College in Oxford. Rev. A. A. Berle, D. D., exposed Some Fallacies of the New Sociological Movement, especially the ideas that all men are naturally equal, that the world owes every man a living and that a change of environment is a change of character.

D. C.—The Washington Club met, Oct. 15, in the First Church. The principal subject was The Difference in Quality Between an Elementary and a Higher Education, upon which Hon. W. T. Harris, United States commissioner of education, read a valuable paper.

O.—The Cleveland Club held its opening meeting, Oct. 15, with addresses on Lessons from the Late Strike by Mr. Z. Swift Holbrook of Chicago, editor of the *Bibliotheca Sacra* and lecturer on sociology in Oberlin Seminary, and by Rev. L. L. Taylor. Mr. Holbrook was a member of the grand jury that indicted President Debs of the American Railway Union, and Mr. Taylor was pastor of the Presbyterian church in Colorado Springs during the mining strikes.

Wis.—The Milwaukee Club has been re-organized and starts out with a strong and enthusiastic membership. An initial meeting was held last June, followed by a business meeting in September when officers were elected, with Hon. G. E. Sutherland as president. The first regular banquet was held Oct. 15 at Plymouth Church. Addresses were given by Rev. E. M. Bliss of the *Independent* and by Dr. Walter Kempster, the chief of the health department of the city. Rev. Dr. J. H. DeForest of Japan was also present. Dr. J. W. Strong of Carleton College spoke briefly, as did also Dr. G. H. Ide.

NEW ENGLAND.

Massachusetts.

BOSTON.—Union. The annual meeting of the Woman's Home Missionary Association, to be held Oct. 31, promises to be full of inspiration and helpfulness. The presence of Mrs. H. S. Caswell and of representatives of work among the Indians and negroes will be among the most interesting features of the day.

JAMAICA PLAIN.—Central. Last month a Sunday Evening Club of young men was organized. A course of fall meetings has been planned with special topics, among them being: Responsibility of Good Municipal Government and Christian Citizenship, on which addresses will be given by prominent laymen, and on College Night four college men will speak. The president is Mr. S. B. Capen.

CONCORD.—Trinitarian. An innovation in furnishing the vestry is the substitution of oak chairs in place of settees. With freshly tinted walls, a new linoleum carpet, a new chandelier, elegant pictures and an appropriate motto painted upon the wall the whole room presents a neat and pleasant appearance. Rededicatory services were held last Friday evening, at which addresses of a reminiscent character took the place of the services usual at the prayer meeting.

WORCESTER.—Union. The reports of the annual meeting show benevolent contributions of \$8,110, of

which \$758 came from the ladies' association, \$258 from the Sunday school and \$60 from the Cent-a-Day Society.

GREENDALE.—At a meeting of the Christian Union, now numbering sixty-three persons, under the charge of Rev. W. T. Sleeper, a committee was chosen to draw up a plan as a basis for a church organization. It is also selecting a lot for a house of worship.

PALMER.—A novel and interesting scheme of Bible study has just been inaugurated. A careful system of grading has been introduced and the Blakeslee lessons are taken as a basis for work in the intermediate and progressive departments, while the junior and primary grades will have Old Testament stories and portions of the life of Christ. In addition a considerable amount of memorizing, both of Scripture and of standard hymns, is required. The design is to give a person who passes through the six departments a thorough knowledge of the Bible. This church joins with the church in Dalton in issuing a four-page monthly called the *Pilgrim*, under the joint editorship of the pastors, Rev. F. E. Jenkins and Rev. G. W. Andrews.

SPRINGFIELD.—*First.* The Opportunity Seekers gave \$139 during the past year to foreign missions. —The will of the late Rev. Henry Cooley devotes two public bequests of \$500 each to the churches in Southwick and West Suffield, the income to be used in supplying the pulpit.

Contrary to the report last week, the additions accredited to the Central Church, Draught, were to the First, of which Rev. E. L. Baker is pastor.

Maine.

BANGOR.—Secretaries Cousins, Shelton and Pudefoot, with Mrs. Caswell of New York, held a Sunday for home missions Oct. 14. Though a severe storm prevailed, the three churches in the city and that in Brewer were all supplied by them. Mrs. Caswell addressed the Hammond Street Sunday school and a ladies' meeting at the First Church in the afternoon. In the evening at a union service in this church stereopticon views were given picturing the immigration and settlement of foreigners in America.

GRAND LAKE STREAM.—Misses Washburn and Harlow have met with great success in their work. There have been about thirty conversions and a Y. P. S. C. E. has been formed. Two students from Andover have also done good service in this field in recent years—Mr. Merriam and Mr. McFadden. A Washington County Bible Society worker has been detailed to labor here a few weeks.

At North Waterford the church property has been much improved and a new organ purchased.

Vermont.

MARLBORO.—An interesting close of the successful services of Misses Billings and Miller was a communion service on a recent Sunday evening when sixteen persons were received on confession. Rev. C. O. Day preached the sermon and conducted the examination.

BURLINGTON.—*First.* A review was recently made of the past six months' work under the Burlington Plan. The well-filled lecture-room gave evidence of the general interest. Each department of the work was represented. If the congregations continue to increase a larger house of worship will be a necessity.

Rhode Island.

PROVIDENCE.—*Elmwood* recently disbanded in order to organize as an institutional church, under the pastoral care of Rev. S. J. Flemming, who in the past was so efficiently associated in evangelistic work with Rev. B. Fay Mills. —*Beneficent.* The annual meeting of the Rhode Island Woman's Board of Missions was held Oct. 18. Addresses were made by Mrs. Gutterson, Mrs. Rand and Miss Lamson of Boston.

Connecticut.

HARTFORD.—*Center.* "Founders' Day" was observed Oct. 14. There was a large congregation and appropriate music, and Rev. Dr. G. L. Walker, pastor emeritus, preached a historical sermon upon Thomas Hooker, His Teachings in His Generation and in Our Own. He announced the occasion as practically the 261st anniversary of the installation of Thomas Hooker as pastor and Samuel Stone as "teacher" of the congregation of Newtown, Mass., which three years later moved bodily through the wilderness to the present site. Dr. Walker sketched the peculiarities of that installation service, the history of the church and gave his idea of what Thomas Hooker would stand for if he occupied his old pulpit today.

GLENWOOD.—There is prospect of a prosperous growth in this new field, there being no church near. Since its organization a few weeks ago the church has improved its chapel through gifts of

friends, so that it has become an attractive place of worship.

WEST HARTFORD.—The church has extended its labors on the north, south and east. In addition to the earnest services of its pastor, Rev. T. M. Hodgdon, it has employed the past summer Mr. F. T. Knight of the theological seminary as an assistant, and by this means has maintained preaching at Elmwood Chapel, two miles and a half south of the church.

MIDDLE STATES.

New York.

LOCKPORT.—*First.* Individual cups, tried for the first time in September, proved so satisfactory that the church has voted without a dissenting voice to adopt them.

ROCHESTER.—*Plymouth.* At a recent meeting of the church a minute was adopted regarding the death of Rev. Jonathan Edwards and his service as pastor of the church for six years, from 1856.

Pennsylvania.

LANSFORD.—*First* has recently made extensive repairs on its house of worship and has inserted electric lights.

COALDALE.—*First* has expended nearly \$1,000 in improvements, and is free of all debt. More than thirty new members have been added in the eleven months since the coming of the pastor, Rev. D. I. Jones.

THE INTERIOR.

Ohio.

CLEVELAND.—*First.* The Endeavor Society invited all the Congregational Endeavor Societies of the city to a missionary rally, Oct. 9. Several addresses of interest were given.—*Euclid Avenue* has unanimously called Rev. A. B. Crispy of Albuquerque, N. M., to become pastor of its Lakeview Branch, which has an attractive chapel, nearly 150 members and a rapidly growing constituency. It is more than a mile from the home church.—*Pilgrim.* The prospectus of the church institute has been issued. It describes the various forms of institutional work which will be conducted in the new building. The church follows the plan of giving up an occasional prayer meeting evening to representatives of various charitable institutions in the city.—*Olivet* has selected a lot with the advice of a committee of the City Missionary Society, and the trustees of the society have commended the new building enterprise to the churches.—*Trinity* has pledged over \$8,000 of the \$11,000 needed for a new building, and is showing great energy and business ability in its canvass for funds. This is the church which, when only a few days old, erected a church building in thirty-six hours, which it occupied for several months.

Plymouth.—A pleasant reception was given to the new pastor and his wife, Oct. 18. Congratulatory addresses were given by representatives of various denominations, among them Rabbi Gries of the Jewish Temple. Mr. Taylor has already won a host of friends in the city, and under his stirring leadership the church is entering upon its important and difficult down-town work with great enthusiasm. He has begun the publication of a monthly church paper, and under the auspices of Plymouth Institute a "Winter Night College" will open early in November.—*Franklin Ave.* Rev. H. O. Allen has for several years preached a five-minute sermon to the children every Sunday morning, announcing the topics for two or three months in advance on an attractive card. Some of the topics of the present series are: A Pocket Rule, The Story of a Pebble, The House We Live In, Ink and Water. The children attend in large numbers.

Prof. G. F. Wright of Oberlin Seminary and ex-Mayor Gardner, who were members of the ill-fated Miranda expedition to Greenland, gave thrilling accounts of their experiences to a select audience in Cleveland, Oct. 9. Professor Wright was the only member of the party who accomplished the scientific purposes for which he went, and he fortunately saved some forty photographs which vividly illustrated the lecture.

GENEVA.—The third annual reception to all members over seventy years old was given Oct. 20. During Rev. G. W. Belsey's three years' pastorate Senior and Junior Christian Endeavor Societies and four circles of King's Daughters have been organized, and sixty new members have been added to membership.

CINCINNATI.—*Walnut Hills.* The thirteenth annual meeting of the Ohio Woman's H. M. Union was held, Oct. 16, with a large and enthusiastic attendance. A graceful address of welcome was given by the president, Mrs. Sidney Strong, and a response by Mrs. Morrison. The reports of the conference directors were encouraging. The removal from the State of the faithful secretary of many years, Mrs. Flora K. Regal, was lamented, and her fine report

read by Mrs. Charles H. Small of Hudson, who has been elected secretary for junior work and has already large plans for the future. The treasurer's report made plain the solid financial strength of the union, seven out of the eleven conferences having exceeded their apportionment for the year. Subjects of addresses and papers were: Personal Service, A Sketch of the Work of the A. M. A. for Freedmen, The C. C. B. S., The C. S. S. and P. S., The A. E. S., The C. H. M. S., and The Work Among the Dakotas. The union became an incorporated body by the laws of the State at this meeting.

RAVENNA.—During Rev. S. W. Meek's seven years' pastorate, just closed, the congregations have grown, the hold of the church upon the community has increased and all its activities, temporal and spiritual, have been enlarged.

Illinois.

EVANSTON.—*First.* Before the morning sermon, Oct. 14, a subscription was taken to build a mission chapel for a promising work of this church in the southwest part of the city. With a beginning already made, over \$4,200 was raised in a few minutes and the amount will be increased to \$5,000. In the evening Rev. Dr. E. N. Packard, who began his ministry to this church just about this time twenty-five years ago, was heard with much pleasure.

Indiana.

FREMONT.—A gracious revival is in progress. The pastor, Rev. C. E. Grove, is being assisted by Rev. C. M. Arthur. Nine persons have already united with the church. Mr. Grove is a young man and is meeting with much encouragement in his work.

WEST INDIANAPOLIS.—*Pilgrim.* Fifteen persons united with the church mostly on confession, Oct. 7, and eight children were baptized. The pastor, Rev. S. W. Pollard, was received into the church by Superintendent Curtis. There are marked spiritual interest and systematic organization in all departments.

Michigan.

DETROIT.—*First.* The results of the last year since Jan. 1, 116 additions, are an indication of earnest labor. The new calendar shows that every day in the week has a place in the work.

GRASS LAKE.—The Woman's H. M. S. of the Jackson Association met Oct. 16. Addresses were given on Woman in Missions, The A. M. A. Chinese and Indian Work, A. M. A. Negro Work and Foreign Missions.

GRAND RAPIDS.—*First.* Five laymen recently occupied the time of the morning sermon to emphasize the needs of the church in its benevolent work. Afterwards a collection was taken which resulted in securing about \$1,300, the total amount required.

Wisconsin.

MILWAUKEE.—*Grand Avenue.* At the annual meeting, Oct. 12, the report of the treasurer showed that, notwithstanding the general depression, more money had been collected and more easily than during any previous year in its history. The entire expenses during the year amounted to \$6,700, every dollar of which was collected and the society is now free from all debt.

THE WEST.

Missouri.

LAMAR.—Less than a year ago the house of worship was burned. A beautiful new building was dedicated Oct. 14. It is built of native brown sandstone, modern in style, lighted by electricity, seating 300, connected by folding doors with the lecture-room, which will seat 125 more. The total expense was less than \$5,000, all provided before the dedication. Superintendent Wray preached the sermon. President H. T. Fuller offered the dedicatory prayer and made the principal address in the evening. The outlook is bright and the people are full of enthusiasm under the leadership of Rev. C. A. Greenless.

Iowa.

ELDON.—By the earnest work of Rev. S. A. Miller the membership during the past year has been more than doubled. A church of fifteen members has also been organized at Laddsedale, a mining town a few miles distant.

BUFFALO CENTER.—Mr. C. C. Hunt, a recent graduate of Iowa College, has been engaged to supply the church for three months during the pastor's vacation.

MILFORD.—An Endeavor Society, a Boys' Club and a King's Daughters Circle have been organized. The pastor, Rev. Arthur Weatherly, and people are specially active in temperance work.

NEW HAMPTON.—Dr. Harvey Adams, the oldest member of the Iowa Band, has read the Bible through nine times since the first of last January.

DES MOINES.—*Moriah.* Special services are in progress, Evangelist Tillet assisting the pastor.

Rev. R. C. Moulton. Repairs on the church building, costing about \$400, have been completed.

EDGEWOOD.—The A. B. C. F. M., the C. H. M. S. and the A. M. A. will receive \$600 each from the estate of the late N. G. Platt.

Minnesota.

MINNEAPOLIS.—Union. The new and beautiful chapel in St. Louis Park was dedicated Oct. 14. Rev. Drs. G. H. Wells and H. A. Stimson gave the leading addresses. The chapel is the result of much self-sacrifice and patient work on the part of the people and their pastor, Rev. J. Lee Nott, who has been with the church since last May, and whose work is constantly telling in material and spiritual lines.

ST. PAUL.—Bethany. Rev. W. B. Millard, who has just closed his pastorate, has done efficient work. He is a strong preacher and excellent pastor.

Montana.

BILLINGS.—The church held a successful home missionary rally Oct. 14. Two stirring addresses were given on The Object, Work and Present Needs of the C. H. M. S. and The Needs of the Montana Field. An offering secured \$50, which, with an additional sum assumed by the church, makes the annual contributions \$100, an average of \$2.50 per resident member. Other churches in the State are preparing to hold similar services and by special effort try to help the society in this trying time.

Wyoming.

BUFFALO.—Union. The tenth anniversary was celebrated Oct. 12-14. The interesting features were reminiscences of missionary superintendents and evangelists connected with this field since 1884, all of whom, eight in number, kindly responded, greetings from sister churches in the State, all but three of which sent most cordial letters, and a children's service with an illustrated sermon by the pastor, Rev. Samuel Weyer. The church, in spite of serious and peculiar difficulties, has made good progress, especially in the last two years, and enters its second decade quite hopefully.

New Mexico.

ALBUQUERQUE.—Rev. A. B. Cristy, who has resigned to accept work in Cleveland, O., has been with the church nearly four years. In spite of the partial destruction of the building by fire two years ago, the financial panic of last year, which was felt by this church with special severity, and the closing of the railroad shops following the strike, the church has made substantial headway. The relations between pastor and people have been the happiest.

SAN RAFAEL.—Spanish. Rev. G. E. Birlew has established a reading-room in the meeting house, open two nights in the week. A printing press, owned and manipulated by the pastor, proves a valuable accessory.

PACIFIC COAST.

California.

Thirteen churches have been organized by the H. M. S. during the last year, twelve of them in communities before churchless.—Rev. Louis Wallace of Alturas, Modoc Co., is the only pastor in an area of 3,000 square miles.—While supplying the Pasadena pulpit last month Professor Morton was made glad by a gift from the Sunday school of money to aid a worthy student at Pomona College.

Washington.

EVERETT.—This church, Rev. T. W. Butler, has already outgrown its present shelter in the store building provided about a year ago, and, while postponing its well-matured building plans for more prosperous times, it has arranged for much enlarged quarters by the purchase of a building lately used for a gymnasium. By this purchase, at the cost of about \$1,000, the church will have a seating capacity of nearly 400 in the audience-room, beside a prayer meeting room, primary classroom, kitchen and parlors. Four lots have been given for this building and parsonage. During Pastor Butler's ten or eleven months of service the church has grown from sixteen to fifty-three members.

WALLA WALLA.—The Young Men's Sunday Evening Club has finished six months of its life, and crowded houses have taken the place of meager congregations Sunday evenings. The pastor, Rev. E. L. Smith, and the club are enthusiastic over the success of the movement and are anxious for better times and a new and larger church building. The church assists in maintaining three Sunday schools and preaching stations in the adjoining country. Some of the best workers in the home church have been delegated to care for this missionary work. Rev. S. B. L. Penrose has joined the Congregational colony of Walla Walla as president of Whitman College. He is received with the greatest cordiality. The students and faculty united in a public reception, Oct. 12, when a large number of the towns-

people met Mr. Penrose. The new president enjoys the confidence of the people of the town and State to an unusual degree.

CHRISTIAN ENDEAVOR NOTES.

As a means of securing a more careful reading of the message an Australian society makes written copies of the tracts that it distributes, giving them the form of a letter to those that receive them.

The local union at Denver, Col., has six speakers who are sent out weekly into the adjoining towns to give addresses on good citizenship at rallies that are planned and prepared for by the local societies.

The union at Spokane, Wn., is working with others for the passage of an ordinance to prevent boys and girls less than fifteen years of age from being on the streets unaccompanied after nine o'clock at night.

Effective temperance work is carried on by the union at Wichita, Kan., and two of the members have offered prizes of \$10 for the best orations in one of the schools, the topics assigned being Good Citizenship and How to Suppress the Saloon.

At the Vermont convention every union in the State was represented, and the reports showed that they were doing excellent missionary work. One of them supports two young ladies from Mr. Moody's school, who are engaged in evangelistic work in the country.

The annual State meeting at Lincoln, Neb., was attended by about 500 or 600 young people, while the principal addresses and the closing consecration meeting called out crowded houses. Dr. Tupper of Denver delivered an interesting lecture on Christian Citizenship.

WEEKLY REGISTER.

Calls.

ANDERSON, Aron, Chicago Seminary, to Swedish work in Wisconsin, Minn.
ATKINS, G. Glenn, Mt. Hermon School, to supply in Second Ch., Greenfield, Mass. Accepts.
BARROWS, William H., Cass Ch., Anamosa, Io., to Southbury, Ct. Accepts.
BEMA, A. Albert M., Corning, Io., declines call to South Ottumwa and Blair, Neb.
COOK, L. H. (United Brethren), Ogden, Io., to Gowrie and Farquharville. Accepts.
CRISTY, Albert B., Albuquerque, N. M., to Lakeview Branch, Euclid Avenue Ch., Cleveland, O. Accepts, to begin Nov. 4.
CROSBY, Samuel B., Eagle, Neb., to Findlay, O.
DESMOND, George, Richmond, Me., to Ticonderoga, N. Y. Accepts, to begin Nov. 1.
DRISKO, Raymond C., formerly of East Derry, N. H., to Alfred, Me. Accepts.
ECKLES, John G., Union Ch., San Francisco, Cal., to Porterville. Accepts.
FISHBURN, M. Ross, asst. pastor First Ch., Washington, D. C., accepts call to Mt. Pleasant Ch.
FISK, Franklin L., Garret, Io., to Elkader. Accepts.
FRAZER, H. W., Terhune, Manitoba, to Moorhead, Minn. Accepts.
FRENCH, H. H. (Meth.), Minneapolis, Minn., accepts call to First Ch., Malden, Mass.
HAYNEK, Augustus J., Cumberland, Wis., to Shullsburg. Accepts.
HYDE, Henry, formerly of Greenfield, Mass., to Somersworth, N. H.
MACK, Charles A., Rantoul, Ill., to Cando, N. D. Accepts.
MEEK, Stafford W., Ravenna, O., to Plymouth Ch., Peoria, Ill. Accepts.
MORE, Edwin, Jr., Clinton, Io., to Princeton, Ill. Accepts.
MOSES, Albert C., formerly of Shopiere, Wis., to Byron, Ill. Accepts.
SLEFIELD, Frederick A., Camp Memorial Ch., New York City, N. Y., to Brightwood Ch., Indianapolis, Ind.
SNOW, Beecher O., Bladen, Neb., to Irvington. Accepts.
SPENCE, W. H. (Methodist), to Vermontville, Mich. Accepts.
SWIFT, Clarence F., Saratoga Springs, N. Y., to Plymouth Ch., Lansing, Mich. Accepts.
WADSWORTH, George, declines call to Ulysses, Neb.

Ordinations and Installations.

BLISS, Howard S., Christian Union Ch., Upper Montclair, N. J., Oct. 1. Sermon, Rev. Lyman Abbott, D. D., other parts, Rev. Messrs. A. H. Bradford, D. D., S. L. Loomis, W. L. Weston, F. W. Baldwin, D. D.
CLARKE, Charles F., i. Whitteville, Ct., Oct. 18. Sermon, Prof. G. B. Stevens, D. D.; other parts, Rev. Messrs. F. D. Avery, W. G. Lathrop, J. E. Twitchell, F. R. Luckey.
DUNCAN, C. W., o. Dexter, Minn., Oct. 19. Sermon, Rev. D. C. Reid; other parts, Rev. Mrs. H. M. Mollinix, Rev. Messrs. F. J. Brown, M. H. Galer, W. L. Kellogg.
GOULD, J. Sidney, and WARD, Frank G., o. and recognized as joint pastors of the four missionary churches in Wichita, Kan., Oct. 17. Sermon, Rev. D. D. DeLong, D. D.; other parts, Rev. E. J. Ward, R. M. Tunnell, A. S. Henderson, Morrison Wetmar.
HARRINGTON, Vernon C., i. Belchertown, Mass., Oct. 23. Sermon, Rev. F. L. Goodspeed; other parts, P. W. Lyman, E. A. Smith, H. W. Boyd, E. C. Camp.
HEAL, E. G., o. Fourth Ch., Wilkesbarre, Pa., Oct. 18. Parts, Rev. Messrs. W. L. Evans, P. J. Kain, E. J. Morris, D. L. Davis, T. C. Edwards, D. D.
KEEDY, Edward E., o. Hadley, Mass., Oct. 16. Sermon, Prof. L. O. Brastow; prayer, Rev. C. L. Woodworth, D. D.
WALKER, William A., o. Amboy, Ind., Oct. 15. Sermon, Rev. W. A. Thomas; other parts, Rev. Messrs. E. D. Curtis, D. D. Levi White, Henry James.
WALKER, W. H., o. Chelsea, Mich., Oct. 18.
WARD, J. A., o. Caledonia, Ill., Oct. 9. Sermon, Dr. W. M. Barrows; other parts, Rev. Messrs. Cyrus Hamlin, D. D., S. W. Eaton, D. D., L. M. Foster, W. W. Sleeper, W. W. Leete.

Resignations.

ANTHONY, Charles W., Syracuse, Neb.
BALCOM, Frederick A., Rockland, Mass.
BOSTWICK, Elmer D., Sheridan, Wyo., to accept the professorship of English literature in the Wyoming College Institute, Big Horn.
BRIDGER, Edward A., Rogers, Ark.
JOHNSON, Hiram E., United Ch., East Providence, R. I.
JONES, Thomas H., Mahanoy City, Pa., to accept call to Williamsport.
MCALLISTER, William C., Staples, Minn.
MCDERMID, Duncan, Preston, Io.

PAUL, Benjamin F., Detroit, Mich., to take effect Dec. 10.
PORTER, T. Arthur, Maquoketa, Io.
POWELL, Everett A., Correctionville, Io.
STONE, Sidney, Fosston and McIntosh, Minn.
WILCOX, Charles E., Lambertton, Minn.

Dismissals.

COYLE, John P., D. D., First Ch., North Adams, Mass., Oct. 22.

Churches Organized.

GENESSEE, N. D., Sept. 23. Nine members.
LADISDALE, Io., Fifteen members.
WARD, Col., Sept. —.

Miscellaneous.

BELANGER, Joseph A., and wife, Pittsfield, O., on the anniversary of their marriage, received many tokens of esteem from their parishioners.
BUXTON, Wilson R., South Acton, Mass., has received from their parishioners two handsome chairs.
GANE, William H., is carrying on a successful work in Peterboro, N. H., as the successor of Rev. J. H. Hoffmann.
HILLS, A. M., Oberlin, O., after several years' experience in revival efforts, has decided to remain in this work permanently.
MEVIS, Lyman, on leaving East Douglas, Mass., received from the church \$72, which with other sums from individuals amount to \$100.
ROBINSON, Charles F., and wife, Meriden, N. H., on the return from their wedding trip, received from their parishioners two handsome chairs.
SCOTTFORD, Henry C., Lake Linden, Mich., has become the managing editor of the Northern Light, a semi-monthly published by the churches in the mining district.
SMALL, Charles H., and wife were welcomed to their new work in Hudson, O., at a large reception Oct. 3.
STRAIN, Horace L., has closed his term of supply in Victoria, Ill., to return to Chicago Seminary. The church gave him a purse of \$32.

OTHER CHRISTIAN WORK.

The new building of the Y. M. C. A. of Keene, costing \$42,000, has been formally opened. Nearly 1,000 persons were in attendance upon the exercises and upwards of 400 at the devotional service on the following Sunday afternoon.

Carrying out its new plan to hold district conventions in different parts of the country instead of an annual international gathering, the Christian Workers' Association convenes the first at Rochester, N. Y., Oct. 25-31, and offers an attractive array of speakers, many of whom are experts in institutional and rescue work. Reduced railroad fares will be available.

Charges against the Protestant Episcopal Divinity School in Philadelphia having found their way into the secular and church papers, the faculty has said in writing: "We invite responsible persons to make the most thorough and complete investigation of our teachings on Holy Scripture and on any other subject; and if the result be to prove that we teach or hold anything which is contrary to the historic Christian faith, as this church has received the same, we hope that all honest Churchmen will unite to condemn us."

The Salem Y. M. C. A. held a meeting of great interest, Oct. 17, to celebrate the twenty-fifth anniversary of the formation of the first Boys' Branch of the Y. M. C. A. in the world. Its originator and present head, Mr. William H. Whipple, a member of the Tabernacle Church, who has had under his care during this period 1,500 boys, was banqueted, and addresses were made by many holding positions of trust and influence in the church and in business life, who testified to his words and work as leading them to Christ in their youthful days. The president of the Boys' Branch gave him a bouquet, and Mr. Hubbard Breed, in behalf of many grateful friends, presented him with \$500 in gold in recognition of his long, patient, self-denying service.

A home for Bible workers was dedicated at 55 South Ada Street, Chicago, Oct. 18. There are really two homes—one a home for those in charge, if needed, and a larger home in which about sixty young women can live. The work is intended to be carried on as an arm of the regular Bible work of the city. It has thus far been eminently successful. In providing means for securing the home, whose property is worth about \$40,000, Mr. N. S. Bouton, son of the late Rev. Dr. Bouton of Concord, N. H., has been prominent. The spacious rooms were well filled for the dedicatory services. The prayer was offered by Dr. Withrow. Among others present were the venerable secretary of the Bible Society for Cook County, T. B. Carter, Esq., who has held this office for fifty-four years.

Two hundred and eleven strong, earnest young men from college, city and town Young Men's Christian Associations were in attendance at the twenty-third annual convention of these organizations at Ann Arbor, Mich., last week. Mr. L. P. Rowland, who was elected president, was State secretary of Michigan from '78 to '82. The discussions were upon eminently practical subjects. The special meetings for men resulted in several conversions. The farewell meetings crowded two of the large churches of the city to overflowing. Rev. Robert Patterson of Chicago, who spoke eloquently, has been retained for two or three weeks of special meetings for men only, the churches all uniting. This being jubilee year with Y. M. C. Associations, it was made th-

occasion of addresses from "the veterans," Mr. Rowland, the president, being the longest engaged in the work, having enlisted in the Springfield (Mass.) Association Aug. 16, 1854. He was the first general secretary in this country, and has served twenty-six years in that capacity.

CALENDAR.

A. M. A., Lowell, Oct. 23-25.
International Christian Workers' Association, District Convention, Rochester, Oct. 25-31.
Nonpartisan National W. C. T. U. Convention, Washington, Pa., Nov. 13-16.
W. C. T. U. Convention, Cleveland, Nov. 16-21.
American Historical Association, Washington, Dec. 26-28.
Woman's Board, Montclair, Nov. 6.

Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 29, at 10 A. M. Topic, The A. M. A. Meeting at Lowell.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BOSTON MT. HOLYOKE ALUMNAE ASSOCIATION, Hotel Thorndike, Oct. 27, 12 M. Miss Hooker from the college will speak of work in different departments.

WORCESTER SOUTH CONGREGATION, Uxbridge, Oct. 31.
INSTALLATION OF REV. E. M. NOYES at Newton Center, Oct. 31, 3 P. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

ESSEX SOUTH BRANCH W. B. M. Maple Street Church, Danvers, Nov. 1. Basket collation.

WOMAN'S HOME MISSIONARY ASSOCIATION. Fifteenth annual meeting will be held in the Union Congregational Church, Boston, corner of West Newton Street and Columbus Avenue, Wednesday, Oct. 31. Sessions, 10.30 A. M. and 2 P. M. There will be the usual business, reports of secretary, treasurer and auxiliaries and election of officers. Addresses will be made by Mrs. H. S. Caswell, Miss Mary P. Lord of North Dakota, Rev. Nehemiah Boynton, D. D., and others. Basket lunch. ANNA A. PICKENS, Secretary.

WOMAN'S BOARD OF MISSIONS.—A meeting will be held in the Congregational church, Montclair, N. J., Wednesday and Thursday, Nov. 7, 8. Morning sessions at 10; afternoon sessions at 2. All ladies are cordially invited to be present. Wednesday evening session for ladies and gentlemen at 7.30. Papers and addresses are expected from Mrs. Joseph Cook, Mrs. C. H. Daniels, Mrs. H. A. Stimson, Miss Ellen C. Parsons, Mrs. Billington Booth, Rev. C. C. Creegan, D. D., Rev. A. H. Bradford, D. D., and a large number of missionaries. It is expected that there will be a reduction of railroad fares, probably amounting to a fare and a third, for round-trip tickets from different points. Particulars will be given next week.

FALL MEETINGS.

Connecticut, South Norwalk, Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Landron S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinney, Treasurer, 49 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary. CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Standwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Yearly Meeting, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches, free of charge, with Sabbath supplies, stated supplies and candidates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses; in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRANK, President.
REV. W. C. STITTE, Secretary.
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, \$. . . dollars." Contributions may be sent to the secretary for New England, Rev. Addison F. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1832.

Marriages.

(The charge for marriage notices is twenty-five cents.)

DOANE-BEMIS.—In Shrewsbury, Oct. 3, by Rev. W. A. McGinley, assisted by Rev. Edward Ayres of Bethlehem, Ct., Rev. Frank B. Doane of Hawley and Leigh I. Bemis.

NOYES-BIGELOW.—In Dedham, Oct. 11, by Rev. J. B. Seabury, James Y. Noyes and Ada W., daughter of Mr. and Mrs. H. C. Bigelow, all of Dedham.

ROBBINS-WOOD.—In Acton, Oct. 11, by Rev. Franklin P. Wood, George L. Robbins of Boston and Jessie Parker, daughter of the officiating minister.

A GOLDEN WEDDING.

The fiftieth anniversary of the marriage of Joshua Fifield and wife was celebrated at their home in Stow, Me., Oct. 13. Their only surviving child, of a family of six children, Mrs. Ambrose Leavitt of Kezar Falls, was at home for the occasion. Relatives and friends were present from Boston, Portland, South Tamworth, N. H., Kezar Falls, and also from Fryeburg and the surrounding community. Many tokens of love and friendship were received by the happy couple, among them two fine lamps, a handsome rocker and presents of gold and silver.

Remarks were made and prayer offered by Rev. A. S. Staples of Fryeburg and Stow, after which a collation was served, and the evening passed in reminiscence and sociability, and ended with expressions of good wishes for many years of united happiness for the worthy pair. May the pathway of Brother and Sister Fifield grow more bright and joyous until the "Son of Righteousness" shall welcome them to the bliss of immortality.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

HALL.—In Redfield, S. D., Oct. 14, Prof. J. Fremont Hall of Yankton College.

MILLER.—In Evanston, Ill., Sept. 23, of heart disease, Annie L., wife of J. E. Miller, aged 58 yrs. Mrs. Miller was an associate editor of *Life and Light* and active

in various forms of Christian service. She was a woman of great attainments and widespread influence. MORSE.—In Austin, Minn., Oct. 7, Rev. Alfred Morse, a veteran home missionary, aged 82 yrs. WIGHT.—In West Medway, Oct. 5, Mary A., wife of Seth Wight, aged 88 yrs., 8 mos.

MRS. ELIZA M. UPTON.

Mrs. Eliza M., wife of Edward C., Upton of Andover died in Lowell, Oct. 2, at the residence of her son-in-law, aged 73 yrs., 7 mos., 2 days. Afflicted with heart disease and other infirmities, she gradually failed till her peaceful release. She will be best remembered as keeping a boarding club for many years for theological students. She was untiring and motherly in the care of these guests and her own family, of whom a husband and two daughters survive. She had seen fifty-four years of married life, and for a long time had been a worthy member of the Old South Church.

HARRIET LINCOLN WHEELER.

Mrs. Wheeler, wife of Abiel H. Wheeler, died in Concord, Mass., Oct. 13, of paralysis of the brain, in the eighty-eighth year of her age. She was born in Marlboro, N. H., and was the daughter of William Lincoln and Jael Cushing, who had moved from Hingham to New Marlboro, as it was then called, in the latter part of the eighteenth century. She was also related by direct descent to the Otis and Leavitt families of Massachusetts. Through her father's influence, in her early years, she was always deeply interested in the town of Hingham and especially in its early history.

She came to Concord in 1829, the day of her marriage, and from that date up to the early summer of this year she was identified with all local as well as national interests. Her zeal was great, her piety never-failing, and she felt, above all, the duty of every human soul to be active in the service of the Lord. She was a prominent member of the Trinitarian Church and was always on the side of reform. Her first great interest was that of the home missions. Long before the word kindergarten was heard in America she and other friends formed a maternal association, which met every month to consider the duties of mothers. She was especially active in the anti-slavery cause and worked zealously in the Anti-Slavery Society of Concord. Her house was a refuge for the slave escaping from bondage, and was always the one where she ministered to his wants through the Freedmen's Bureau.

She gave her three sons to the first call of war and worked at home herself in the Soldiers' Aid Society while they were in the field. Through all her life, no matter how eager were her endeavors in other directions, she never ceased to exert all her influence in the cause of temperance. She believed total abstinence to be the one sure preventive against intemperance and all its consequent evils.

Her power in her large family, that embraced many grandchildren and great-grandchildren, was unusual, and she will live forever in the memory of those who knew her; for, great as were her other interests, her greatest quality was her motherly love and her supreme influence in her own home and family circle. Her children arise up and call her blessed.

Poor Digestion

Leads to Nervousness, fretfulness, peevishness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Hood's Sarsaparilla cures nervousness by feeding the nerves upon pure blood. Take only Hood's because

Hood's Sarsaparilla Cures

"I had been afflicted with dyspepsia for 12 years and I tried all the doctors till I got tired. Then I commenced using Hood's Sarsaparilla, and I must say it has done me more good than all the other medicine. I have taken six bottles and I will not do without it. What I suffered all these past years no one can tell, and now my health is good." Mrs. ORSMAN, Milton, Cal.

Hood's Pills cure all Liver Ills. 25c.

4 IN 1.

You recall the story of the man who married six wives in order to be sure that he got a good one.

The designer of this charming creation in furniture has incorporated into it the virtues and advantages of half a dozen different pieces. It is a bureau, a chiffonière, a toilet table, and a dressing cabinet combined.

There are six different sizes of drawers and twelve different drawers. Almost every article of the wardrobe and toilet is here assigned a separate place.

The mirror is unusually large, measuring 40 by 30 inches, heavy French plate glass. The trimmings are of burnished brass from original designs. Among other details are carved moldings and winged carved claw feet.

The Cabinet is not expensive.



PAINE'S FURNITURE CO.,
48 CANAL STREET, { NEAR UNION R. R. STATION. } BOSTON.

THE BUSINESS OUTLOOK.

The strength of the market for sterling exchange has resulted in shipments of gold, \$1,000,000 having been exported so far. The amount is not in itself large, but has a great significance because it is so wholly unnatural to export gold in October. It is argued that if trade conditions in October, when the excess of exports of merchandise over imports ought to be larger than in any other season of the year, are such as to force gold exports, then the outlook for such exports all through the winter is anything but cheerful. Still, there is a chance that our exports of merchandise will increase, or that imports will decrease, and to that chance hope will cling. With the low state of the treasury gold reserve and an absence of confidence in the managers of the national treasury a prolonged season of gold shipments would have a demoralizing effect on all branches of trade.

Low prices constitute a marked feature of trade and hold in check any enthusiasm which might grow out of the somewhat larger volume of business doing. Wheat, cotton and many manufactured products are selling as low, if not lower, than at any recent time. Authorities tell us that average prices show no gain, but that on the contrary they are still shrinking, and that fact is cited to prove that there is no real improvement in business. It is that fact of low prices which destroys our export trade, for we have to ship twice the amount of wheat and of cotton now to establish a given credit in London that we did only three years ago. Still, there has been a considerable adjustment of wages, debts and expenses to the lower scale of prices, and when the adjustment is approximately completed the evil of low prices is largely done away with. But we may not surely say that we are launched upon better times until prices do begin to present at least a firm resistance to further decline or begin to make a slight gain.

Money is accumulating at the centers again and interest rates are nominal. The congestion of funds indicates how thoroughly dead is all enterprise outside of those lines of trade which have to do with our daily consumptions.

A JEW'S TRIBUTE TO DR. SWING.

One of the most notable of the many tributes paid to the late David Swing of Chicago was that of Rabbi Hirsch, a Jewish scholar of high repute. We quote two striking passages—the one revealing the revulsion from liberalism or the reversion to Calvinism, now so apparent, the other the growth of appreciation of Jesus among the Jews:

Say what you may of Calvinism—of its narrowness, its somberness, its uncharitableness—the fact remains that it has a strong moral tone, a wealth of ethical power that is lacking in softer creeds.

Professor Swing believed in the immortal God, but did not attempt to picture or portray Him. He believed in the Christ—that symbol to millions of all the best the world ever saw or ever will see. Not the Christ that arose once, but the Christ that is always arising. In that Christ preached by Professor Swing all must believe who believe in the continued life of love and of humanity. Christ is, after all, an ideal. We may call Him Christ or Messiah, but each of us must have Him in one form or another.

A BLAMELESS ECCLESIASTIC.

Drs. Storrs, Lyman Abbott, Behrends and Seth Low, Rabbi Gottheil, St. Clair McElway, Dr. McGlynn and a host of other men, Jews and Gentiles, Protestants and Roman Catholics, paid tribute to the venerable Rev. Sylvester Malone of Brooklyn at his jubilee last week. And well they might. He has been the typical American Roman Catholic priest. As Seth Low said in his letter:

Father Malone's life in Brooklyn is a complete demonstration to all who know him of the fallacy that lies at the root of every such movement [the A. P. A.]. During the war he spoke on the public platform in defense of the Union. He has given his support at all times to the public school system, which is so dear to every American heart; and as one of the

regents of the University of the State of New York he is showing constantly his capacity to care for the educational system of the State as a whole. During the entire period of fifty years his life as a priest and as a man has been one from which everybody knowing him could gather inspiration for a truer life.

THE Parian busts of Dr. Holmes, Governor Andrew, Phillips, Sumner and other celebrities were modeled for and are imported solely by Jones, McDuffee & Stratton.

DON'T BE TEMPTED.—If you do not want to be violently thrown out of all conceit with your present furniture it will be best to keep away from Paine's warerooms on Canal Street—at least for a few weeks. The chances of coming away from that locality with a whole purse are very small. If you want a single taste of temptation—just to try your strength of will—glance at the picture of a toilet chiffoniere in another column.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.60
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	2.60
Harper's Weekly.....	3.25
Bazar.....	3.25
Public Opinion.....	2.50
Harper's Young People.....	1.60
St. Nicholas.....	2.60
Our Little Ones.....	1.30

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

Financial.

Make the Most of Your Prosperity

You must not only save, but make your savings *earn their utmost*. You should have at least 6% interest. Send for our pamphlet; free.

The Provident Trust Co.

45 Milk Street, Boston, Mass.
Please mention the *Congregationalist*.

YUMA IMPROVEMENT CO.,
7% Gold Bonds.

The Yuma Improvement Company offers at par and accrued interest, \$429,000 of its 7 per cent. First Mortgage Gold Bonds of \$1,000 each, due 1913.

Total issue \$500,000. Careful and reliable estimates show that the net earnings will be not less than \$176,000 per annum. Trustee of the Mortgage,

THE FARMERS' LOAN & TRUST CO.,

New York, who will deliver the Bonds, pro rata as near as may be, on receipt of applications and subscriptions.

DIRECTORS.

COLE SAUNDERS, President of the Company.
ALVAN TROWBRIDGE, Cash. Nat'l Bk. N. America, N.Y.
WILLIAM W. ROOSTER, Pres. Term. Warehouse Co. N.Y.
WILLIAM SHERER, Mangr. New York Clearing House.
CHARLES MORGAN, Coun.-at-Law, 16 William St., N.Y.

Full particulars, prospectus and forms of application can be had of THE YUMA IMPROVEMENT CO., 2 WALL ST., UNITED BANK BLDG., NEW YORK CITY.
C. L. VAN DE WATER, Secretary.

LOMBARD

AND OTHER

Western Mortgages
Bought for Cash.

CHARLES E. GIBSON,
45 Milk Street, . . BOSTON, MASS.

The large circle is the size of a Silver Dollar. Which would YOU choose? The Gold Dollar, or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

**Freilgh's Tonic,
A Phosphorized
Cerebro-Spinant,
For the
Brain & Nerves**
is the Gold Dollar; small bottle, small dose,—only 5 to 10 drops—**But Concentrated.**

**Prompt,
Powerful.**

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet,

"How to Get a Free Sample,"

to the Sole Agents,

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Financial.

FREEMAN A. SMITH

Offers to Investors at par and interest

5-10 YEAR DEBENTURE BONDS

—OF THE—

Iowa Loan & Trust Co.,

Des Moines, Ia., Incorporated 1872.

They are in sums of \$200, \$300, \$500 and \$1,000 each, and bear interest at 5 1/2 per cent., payable semi-annually. They are amply secured by

FIRST MORTGAGES

on Improved Real Estate, confined to a territory in which this company has been doing business for 22 years, so that the officers have acquired by experience a good knowledge of the value of land. This, with the capital (\$500,000) and surplus (\$300,000) of the Company, makes these Bonds among the very safest of investment securities, and I confidently recommend them as such. Correspondence Solicited.

Office, 31 Milk Street, Boston, Mass.

8% NET. FIRST GOLD MORTGAGES

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent,
303 Century Building, Minneapolis, Minn.

7% PRINCIPAL AND INTEREST
GUARANTEED

By Bonds deposited with a Trustee. Sums of \$100 and upwards received. BUFFALO SAVINGS AND LOAN ASS'N, 134 E. Swan St., Buffalo, N. Y.

GEORGE WADSWORTH, Pres. JOSIAH JEWETT, Treas.

HAVE YOU FARMS

Or other Real Estate in the West which you desire to Sell?

This Association can sell them.

The problem solved by the new application of an old principle. Every Investor can unload his unprofitable Western Real Estate under the new plan, which is equal in importance to a great modern invention.

Prospectus free on application to the ATLAS BUILDING AND LOAN ASSOCIATION, Lawrence, Kansas.

7 Per Cent. Gold Bonds

At price that will net purchaser

8 Per Cent. Interest.

Particulars on application. Can obtain 6 to 7 per cent. interest on gilt edge loans on improved Atlanta city property. References: Any bank in the city. Address A. HAAS & R. E. WATSON, Gen'l Southern Agts. Guarantors Liability Indemnity Co., 37 South Pryor Street, Atlanta, Ga.

ELDERLY PERSONS,

Having insufficient incomes, can more than double the amount during their lives by putting their money into Annuities. For descriptive matter address H. G. Carpenter, 256 Broadway, New York.

TEMPERANCE.

— During the past eight months the New Hampshire Temperance Union has sent distinguished speakers into twenty-five towns and distributed many thousands of temperance documents. Under the auspices of the State Law and Order League saloons have been raided to good effect in several towns.

— Since the English Congregational Total Abstinence Association was formed, twenty years back, a steady advance has been chronicled. Last year eighty-eight persons entered the Congregational ministry, of whom eighty-one were total abstainers. The total number of Congregational ministers was 2,782, and of these 2,160 were abstainers. In the English colleges 261 students out of 288 were abstainers, and in the whole of Great Britain 373 out of 400 students were abstainers.

— There has been a healthy revival of temperance sentiment in Vermont the past few months. In Bennington, under the lead of Rev. C. R. Seymour of the Second Church, many bold offenders have been prosecuted. The retiring governor sent out a thousand letters last summer all over the State, asking for information concerning the enforcement of the prohibitory law. Eighty-two per cent. of the towns reported the law well enforced. The towns along the border reported difficulty in enforcing the law.

— An Episcopal rector, at work in lower New York City, recently wrote to the *Evening Post* describing the Tammany tyranny and his futile efforts to prevent the multiplication of saloons near his mission church. His analysis of the elements which enter into the tyranny and make it so excruciatingly perfect is worth reproducing:

There is the owner, your man with a pull (often represented by beer brewers), would-be respectable, keeping in the background, having no ostensible connection with the saloon; his friends and neighbors need not know that he is filling his pockets from tribute which he is enabled to wring from the poor over the counter of the rumshop far away. Then there is the respectable tradesman, artisan, laborer, who ought to have a chance of bringing up his children in decent surroundings, who ought to fight for his rights, but who, under our present system of organized tyranny, simply dares not raise his voice. And can you blame him? He knows, and you know, and every man in New York knows, that to protest means for him to face persecution and ruin. And, lastly, there is the group of men appointed and paid in hard cash by us to protect our rights, and these men deliberately give away or sell them. These men, put in office to regulate the traffic in spirituous liquors to the least detriment of the community, are mere puppets for legally affording the opportunity to unscrupulous men of growing rich out of the wages and the misery of the poor. I have seen this going on now for more than five years in this neighborhood, and the sight has made me heartsick.

— The last Legislature of Massachusetts so supplemented the law governing sixth-class licenses for the sale of liquor that it is hoped

that next spring the police commissioners of the various cities, acting together with the State Board of Pharmacy, can weed out those druggists who pose as apothecaries but really are saloon keepers. The trickery of some of this class has been discovered and defeated by the Massachusetts board, and the following are typical cases:

A former druggist, now in the insurance business, was given his house rent by a man for the use of his certificate and permission to use his name as a clerk, although the druggist rarely went into the store. Another pharmacist twice made affidavit to the effect that he had lost his certificate, and so received duplicates. It was finally discovered that he was renting all three certificates and receiving a comfortable income for doing nothing.

The increase in the number of drug stores in this State recently has been marvelous. In 1892 there were 1,483, and this year's showing will reach 2,500. Up to July 1, 1894, when the year of the board had only three-quarters expired, 669 candidates had been examined, as against 544 for the whole of the year preceding. Of course this growth is uncalled for, and the members of the board have no hesitation in saying that in some cities forty per cent. of the "drug stores" are simply rum shops with a mortar and pestle sign.

International Fur Company
397-45 Summer St.,
Adjoining C.F. Hovey & Co. BOSTON.

Alaska Seal Jackets

In 30 in., 33 in., 36 in., 38 in.,
40 in. and 45-in. Lengths.

With Extra Large French Sleeves
and Prince Albert Coat Back, from
\$295.00 upward.

The choicest and most complete assortment of

American Sable Capes.

**Cloth
Garments & Capes,**

All Silk Lined, at Popular Prices.

Orders for Remodeling Fur Garments should be placed at once, to avoid delays later in the season.

To our Ladies' Tailoring we have added a Dressmaking Department, under the direction of one of our leading Dressmakers.



MAIL-ORDER DEPARTMENT.

Journey & Burnham,
DRY GOODS.

26 to 36 Flatbush Avenue,
315 to 321 Livingston Street,
BROOKLYN, N. Y.

READ THIS CAREFULLY:

ALL GOODS DELIVERED FREE OF CHARGE TO ANY ADDRESS IN THE FOLLOWING NAMED STATES: New York, New Jersey, Connecticut, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Pennsylvania, Delaware, Maryland; also in Washington, D. C.; and when the amount purchased is \$10.00 or over, we prepay express charges for Illinois, Indiana, Kentucky, North Carolina, South Carolina, Ohio, Tennessee, West Virginia, Virginia, Wisconsin, Michigan, and Iowa.

We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

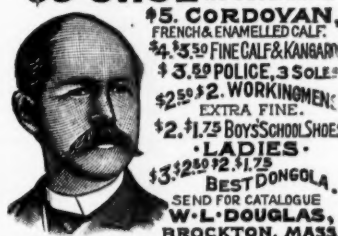
JOURNEY & BURNHAM.

SOLID SILVER FORKS AND SPOONS Exclusive Patterns AND Substantial Weights.

BIGELOW, KENNARD & CO.,

511 Washington St., Boston.

W. L. DOUGLAS \$3 SHOE IS THE BEST. NO SQUEAKING.



W. L. Douglas \$3.00 Shoe.

Because, we are the largest manufacturers of this grade of shoes in the world, and guarantee their value by stamping the name and price on the bottom, which protect you against high prices and the middleman's profits. Our shoes equal custom work in style, easy fitting and wearing qualities. We have them sold everywhere at lower prices for the value given than any other make. Take no substitute. If your dealer cannot supply you, we can.

DR. STRONG'S SANITARIUM,
Saratoga Springs, N. Y.

A popular resort for health, rest, change or recreation, all the year. Elevator, electric bells, steam heat, sun-parlor, and promenade on the roof; suites of rooms with baths. Dry, tonic air, Saratoga waters, and winter sports. Massage, electricity. All baths and health appliances. New Turkish and Russian Baths. Send for illustrated circular.

The NEW Form of Admission

The committee appointed by the National Council to prepare a new Form of Admission have reported, and their Form of Admission is now printed in convenient form as an 8 pp. leaflet, No. 7 of the Congregationalist Leaflet series.

Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00. Address THE CONGREGATIONALIST, Beacon St.



"I haven't had a bit of trouble getting binding to match my new Fall gowns; I use the famous

"S.H. & M."
FIRST QUALITY

Bias
Velveteen
Skirt
Binding

which come in all shades and last as long as the skirt."

Look for "S. H. & M." First Quality on the label of every bolt you buy. Accept no substitute.

GLEANINGS FROM OUR MAIL BAG.

THE NOBLE WELSH LANGUAGE.

A good brother down in Connecticut, who read H. A. B.'s letter setting forth the merits and demerits of the Welsh language, takes sharp exception to the statements "A vowel is as rare as a glass of ice water in London and what vowels they have are made to do the work of a pack horse, being saddled on both sides with half a dozen consonants." This dissenting correspondent puts his case in the following vigorous and exhaustive fashion:

Is the vowel a rare thing in Welsh? Let us see. In English we have *five* vowels and a hybrid which can be harnessed with the vowels or the consonants according to demand. The Welsh has *seven* perfect vowels. Moreover, in Welsh they are used in fair proportion to the consonants. To show this I will compare the Lord's Prayer in the two languages. In English the Lord's Prayer has 151 consonants and 105 vowels. In Welsh it has 145 consonants and 138 vowels. These prove that the English only lack six and one-half consonants to furnish each vowel with one and one-half consonants. While the Welsh has only seven consonants between having the consonants and vowels even. May I ask H. A. B., Who saddles the vowels with consonants? It is surprising that there is so much darkness in this "enlightened age," and that the English-speaking people know so little about their aged neighbors, who watched them growing from childhood.

The Welsh language has a great power of description; it can represent the thought to a wonderful degree. This is the beauty of any language. But it is not fair to judge it by some terrible passage where the crack of doom is heard, and compare that to the description of the zephyrs in some other language. George Borrow has truthfully said of this language: "It can be, at the will of a master, sublimely sonorous, terribly sharp, diabolically guttural and sibilant, and sweet, and harmonious to a remarkable degree." It dashes like thousand in battle; roars like thunder among the mountains; dances like its native brooks, and hums like bees in beds of thyme. It is rugged like Eryri, as beautiful as the Teivi. E. E.

The next time H. A. B. goes abroad we trust he will be able to tell a Welsh vowel from a consonant and not be misled by what appears to be a forest of consonants, when in reality quite as likely as not they are really musical vowels. We think that H. A. B. owes a personal apology to Bettws-y-Coed, Newydd, Beddgelert, Aberystwith, Llanwddyn and the other Welsh resorts, which he by implication traduced.

CREDIT STILL GOOD.

Much has been said in the daily and religious press of the country about the crop failure and distress in the West and especially in Nebraska. There has been just enough truth and exaggeration to lead Eastern people to suppose that complete ruin has overtaken us, indeed an interview in the *Boston Journal* stated as much. The result is likely to be that friends in the East who have had investments in the West will lose all confidence. Perhaps you will not object to a fair statement of the situation as it appears to us in Lincoln.

The crop failure is serious, though by no means total. There is now and will be some suffering, and many families will need assistance, though few in comparison with the whole number in the community. While the western part of the State has suffered most, even there some grain and hay has been raised. In the eastern part the failure is no more complete than in Iowa this year. While the corn crop falls low there is much fodder, and the stock will survive the winter. Recent rains give encouragement and a single good crop, of which we have had many, would change entirely present conditions and make us at once a prosperous community. The people have staying qualities. They are making the best of all that offers, and are unwilling to have their credit and the hope of future investments in the State entirely destroyed. New England people who have interests in Nebraska lands if they have been fairly treated in selections have yet something to hope for. The lands are rich and in times past have produced abundant crops. It will rain again and prosperity will return.

That which causes most apprehension is that dishonest people will take advantage of the present circumstances to solicit aid in the East and appropriate it to their own use or to unauthorized uses. Friends who wish to contribute and are asked to do so should first ascertain that the person asking the aid is thoroughly vouched for. A little aid judiciously

distributed will carry every one through and pauperize no one.
Lincoln, Neb.

W. Q. BELL.

CO-OPERATION MAY BE FEASIBLE.

The *Congregationalist* of Sept. 6 contains an article, signed by S. L. J., an interview with a Western manufacturer, who, after what appears to be a fair trial, pronounces "co-operation" a failure. I wish to raise the question as to whether such an article in the hands of the working man would have the most desirable effect? Might not he be led to feel that even those who call themselves Christians and philanthropists are seeking every manner of

Continued on page 569.

Parian Statuary.

OLIVER WENDELL HOLMES.

We have recently landed from Staffordshire the busts of Dr. Holmes, in Parian, modeled by Sidney Morse, costing 4 dollars each.

We have also the Parian statuette of John Albion Andrew, costing \$20 each, modeled by Martin Milmore. In our Parian Department will also be found busts and statuettes of Longfellow, Sumner, Lincoln, Grant, Cleveland, Emerson, Dickens, Garfield, Handel, Phillips and others.

Parian is practically unglazed China, and can be washed always to look as new.

This composition was declared by Mr. Gibson, R. A., the eminent sculptor, to be decidedly the best material next to marble.

In our Art Pottery Rooms (3d floor), and in the Glass Department (2d floor), and in the Lamp Department (Gallery floor), will be found the Newest and Best Productions of the Potter's and Glass-maker's Art, both foreign and American, to be found on this continent.

Jones, McDuffee & Stratton,

China, Glass and Lamp Merchants,

(SEVEN FLOORS),

Wholesale and Retail.

120 FRANKLIN.

RAYMOND'S
VACATION
EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

A WINTER IN
CALIFORNIA.

Parties will leave Boston for Los Angeles, San Diego, etc., going via Chicago and Kansas City, November 15 and December 15. Each trip will be made in a Special Train of Magnificent Pullman Vestibuled Sleeping and Dining Cars.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast.

The return tickets may be used on Any Regular Train until June 30, 1895, or with any one of Nine Returning Parties under Special Escort, with a Choice of Three Different Routes.

Additional California Tours in January, February, March and April.

Tours to Mexico January 23 and February 19.

Railroad and Steamship Tickets to all points.

Send for descriptive book, mentioning whether California or Mexico tour is desired.

RAYMOND & WHITCOMB,
296 Washington Street (opp. School Street), Boston.

HOLY LAND, ETC.

High-class escorted parties for Italy, Greece, long or short tours, leaving New York, Nov. 24th, Dec. 8th, Jan. 18th and Feb. 2d, by North German Lloyd Steamer to Genoa. Membership limited. Independent travel tickets by all routes to the Orient and Round the World. General Agents for A.L.L. chief S. S. Lines. Choice berths secured. Gaze's Tourist Gazette monthly.

H. GAZE & SONS, 113 Broadway, N. Y.,
and 201 Washington Street, Boston.

Church Equipment.



Church Cushions

Correspondence Solicited.

Ostermoor & Co., 116 Elizabeth St. New York, N.Y.

In connection with our wholesale business, we are accustomed to sell

CHURCH CARPETS

at manufacturers' prices.

John H. Pray, Sons & Co.,
Wholesale and Retail CARPETS and UPHOLSTERY,
658 Washington St. (opp. Boylston), Boston.
Correspondence Solicited.

A. B. & E. L. SHAW,
Established 1780.
Largest Manufacturers of

PULPIT SUITS,

27 NUBURY ST., Boston, Mass.
Send 5c. stamp for new 100-page catalogue.

BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass REFLECTORS
A wonderful invention for lighting Churches, Halls, etc., Satisfaction guaranteed. Catalogue and price list free.
Hand some designs. **BAILEY REFLECTOR CO.,**
105 Penn Ave. Pittsburgh, Pa.

THE GREAT CHURCH LIGHT
FRANK'S REFLECTORS
AND FIXTURES OF EVERY DESCRIPTION FOR LIGHTING CHURCHES, HALLS, AND PUBLIC BUILDINGS WITH OIL OR GAS ELECTRIC
AND LATE WINTER LIGHTS, ETC.
L. P. FRANK 551 PEARL ST. N.Y.

FAVORABLY KNOWN SINCE 1826. **BELLS.**
HAVE FURNISHED \$5,000,000 WORTH OF BELL METAL.
CHURCH, SCHOOL & OTHER BELLS.
MENEELY & CO., PUREST BEST GENUINE WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Blake Bell Foundry

Established in 1820.

Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimed of Copper and Tin. Address

BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES
CHURCH BELLS & PEALS
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
McHANE BELL FOUNDRY, BALTIMORE, MD.

ST. DENIS HOTEL

Broadway and Eleventh St.

Opposite Grace Church, NEW YORK.

The most centrally located hotel in the city, conducted on the European plan, at moderate prices. Recently enlarged by a new and handsome addition that doubles its former capacity. The new DINING ROOM is one of the finest specimens of Colonial Decoration in this country.

WILLIAM TAYLOR.

Continued from page 568.

excuse to deprive the working man of a fair share of the products of his labor? The article referred to was written and published in the interests of truth; of this I have no doubt. But as to whether "co-operation" is a failure is a question which is not yet definitely settled. One employer finding it so does not prove that it is so universally, or that it must be so under more favorable conditions. The article makes this much evident—that the employes of this generous and kindly disposed employer were unable to come to an understanding with him because of a lack of education, and they were led astray by representatives of the labor union for the same reason. An intelligent commonwealth cannot afford to allow the boys and girls of its poorest citizens to go to work in shops and factories before they have enjoyed the privileges of the common schools.

Let us not say that co-operation is impossible, that the working man is entirely selfish and unreasonable. That view is too pessimistic. Grant that his leadership is somewhat defective today, there is a chance of improvement on the morrow. It requires time for almost any Christian to learn to co-operate with his Maker and with his fellow-beings. It must not be thought strange, then, when difficulties arise that the employé is unable to readily comprehend the standpoint of his employer.

Winsted, Ct.

C. W. LOOMIS.

DID IT FAIL?

The writer of the article Why Co-operation Failed gives no reason why it failed, and, in fact, fails to show that it "failed." On the other hand, he clearly proves that the failure was in the men, and in the organizers and in the amount of work for the men. The causes of the trouble, according to the paper, lie wholly in ignorance and selfishness. The author completely exonerates co-operation from blame, at the same time showing that its name is not omnipotence.

I would in further criticism make four remarks: (1) The paper is a powerful plea for the education of labor. (2) The fault was not in co-operative profit sharing, but in expecting it to regenerate men's hearts. (3) We want more than co-operation—not less; we want Christianity. The former is efficient; the latter alone is sufficient. (4) In times of need strong capital ought to bear the burden of weak labor, for the one became weak in making the other strong.

J. R. A.

EDUCATION.

—Albuquerque Academy opens its first year with an excellent attendance. The Conservatory of Music, under the management of Prof. Walter F. Skeele, recently organist of Plymouth Church, Chicago, is associated with the academy.

—The first term of the School of Sociology, Hartford, opened auspiciously, Oct. 5. Although separate from the seminary it is closely allied with it through its president, Dr. Hartnaff, its lectures also being given in the seminary library. Pupils are enrolled from Harvard, Wellesley and Johns Hopkins University. The first course of lectures by President Hartnaff on Encyclopedia and Methodology was followed by a course on The Philosophy of Sociology by Professor Wilson of Brown. Rev. S. W. Dike has begun a course of eleven lectures on The Family, a Modern Problem. These lectures are well attended by people in the city who have shown great interest in the school.

If I had the power of touching a large part of mankind with a spell, it should be this

THE RISING SUN POLISH

FOR DURABILITY, ECONOMY AND FOR GENERAL BLACKING IS UNEQUALLED. HAS AN ANNUAL SALE OF 3,000 TONS.

SUN PASTE STOVE POLISH

FOR AN AFTER DINNER SHINE, OR TO TOUCH UP SPOTS WITH A CLOTH. MAKES NO DUST. IN 5 & 10 CENT TIN BOXES. THE ONLY PERFECT PASTE. MORSE BROS. PROP'S. CANTON, MASS.

short sentence: *Be quiet, be quiet.*—John Foster.

CERTIFIED MILK.—Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

The announcement which our readers will find in another column of the mail order department of Messrs. Journey & Burnham, the old and reliable retail dry goods house of Brooklyn, N. Y., will be especially interesting to those who have been customers of this house but who have removed from Brooklyn. They can still draw upon the immense resources of these leaders in dry goods, notions, trimmings, etc., by accepting the service of this well-regulated mail order department as offered in the advertisement mentioned.

BEYOND COMPARISON.—Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures scrofula, dyspepsia, catarrh and rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25 cents.

"Index to Chimneys" tells what chimney is made for your burner or lamp; and your dealer probably has it.

Geo A Macbeth Co, Pittsburgh, Pa, wants to send you the Index—write for it.

Pearl glass, pearl top, tough glass.

"CHAUTAUQUA" OIL HEATER FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP. CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8 1/2 INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST \$10.00. YOU GET ALL FOR \$10.00. HEATER, WORTH AT RETAIL, \$10.00. WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT \$10.00. IF NOT, HOLD GOODS SUBJECT TO OUR ORDER. See Congregationalist, October 11. THE LARKIN SOAP MFG. CO., BUFFALO, N.Y.

... IF YOU WANT A

PIANO



Write us. We will send our 100-Page Catalogue Free giving valuable information. We make it easy to deal with us wherever you live. Our prices are most reasonable for strictly First-Class Pianos.

We Sell on Easy Payments. We take old Pianos in exchange, even though you live two thousand miles away. We guarantee satisfaction, or Piano to be returned to us at our expense for railroad freight both ways.

183 Tremont Street, BOSTON, MASS.

THE NAME

GLENWOOD

MEANS the BEST for COOKING AND HEATING.

TWO GOLD MEDALS.

SOLD BY DEALERS GENERALLY.



Light for Street and Driveway.

The S. G. & L. CO. TUBULAR GLOBE STREET-LAMP is the best made. Equal to the best gas-light. Will not blow out, smoke, or freeze. Can be set by wick-regulator to burn from 4 to 16 hours. Is cheap, yet perfect. Burns 4 hours for 1 cent.

Buy it of your dealer. He has it, or can get it for you if you insist.

Send for our catalogue.

STEAM GAUGE & LANTERN COMPANY, SYRACUSE, N. Y. Chicago: 25 Lake St.

To CALIFORNIA and ALL POINTS WEST.

Personally Conducted

EXCURSIONS.

Write for Particulars.

JUDSON & CO., 227 Washington St. Boston

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

Buy our 2-drawer walnut or oak improved High Arm Sizing Machine. Finely finished, nickel plated, adapted to light and heavy work; guaranteed for 10 Years; with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments shipped any where on 30 Day's Trial. No money required in advance. \$5,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. Cut This Out and send to-day for machine or large free catalogue, testimonials and glimpses of the World's Fair. FREE OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.



THE CONGREGATIONAL EDUCATION SOCIETY.

The Congregational Education Society was formed under the name of the American Education Society in the year 1816. Its one object then was to aid poor and worthy young men in preparing for the Christian ministry. It has given assistance to about 8,500, among whom have been many of the most prominent and useful pastors and missionaries of our denomination, a large part of whom would doubtless have been unable to enter the ministry but for the aid thus given them. During the past year there have been over 400 on our list.

In 1874 it took up another department of the work of Christian education by uniting with the American College Society. This society had been formed in 1844 for the purpose of aiding to a condition of self-support the feeble colleges that had been planted at important points in the West, for the sake of giving to the youth of our newer States such opportunities for a collegiate education as had proved so inestimable a blessing to the youth of New England. Under this branch of the society's work thirty institutions have been assisted. Some that were once struggling in the feebleness of infancy are now, like Adelbert, Marietta, Beloit, Iowa and Carleton, strong in the assurance of permanency and fountains of blessing to the community and the land. Others, like Yankton, Rollins, Whitman and Fargo, still need the fostering aid of the society to bring them to a condition of self-support. Seven of these are now upon the society's list.

But another class of institutions are as much needed as colleges in our Western country. Harvard and Yale and Dartmouth and Amherst could have accomplished but a small part of the work they have done but for the New England academies that have prepared their students for them. And so, in 1891, the Education Society broadened its work still further by undertaking to aid Christian academies in parts of the West and South where the community is not yet sufficiently compact and prosperous to sustain such schools without assistance. These academies are thoroughly Christian, and have been the means of bringing large numbers of their pupils into the Christian life while fitting them to enter upon the higher education of the college. The society has fifteen such schools now under its care.

But the work which the New West Education Commission had been doing in Utah and New Mexico was so widely recognized as appropriate to the Congregational Education Society that there arose quite a general demand among our churches that the two societies should be united. And this accordingly was done on Sept. 1, 1893. It was greatly feared that when there should be but one treasury for the receipt of the contributions that had been flowing into two, there would be such a shrinkage in the amount committed to us for the carrying on of the two-fold work as would prove seriously embarrassing, if not disastrous. And to guard as far as possible against such a calamity, the National Council at Minneapolis in 1892 took this action:

Resolved, That the National Council has heard with much satisfaction of the proposed consolidation of the American College and Education Society and the New West Education Commission, and hereby expresses its deep conviction that if this union shall be effected on terms satisfactory to the societies an organization of great promise and capable of meeting in some adequate degree the pressing demands for Christian education which new conditions are forcing upon us will be created. And this council, anticipating this consummation, and wishing to avert from the new society the peril which would arise from any falling off of contributions hitherto received by both, would remind the churches that the enlarged work immediately confronting the new society will demand greatly enlarged contributions, and would, therefore, earnestly recommend that it shall at once be accorded a place upon the benevolent lists of all our churches.

But, notwithstanding this action of the National Council, the shrinkage that was feared has been sadly experienced. We have carried on through the year as best we could with the resources at our command the work previously done by the two societies that have been united; but we have been forced to curtail the work that greatly needed to be done, to diminish salaries that were already too low, and to discontinue schools and grants that should have been maintained.

The opening of the new school year has brought no relief, and the directors have been again compelled to a painful retrenchment. All the salaried officers have voluntarily sacrificed for the cause a large percentage of their compensation. Grants to mission schools have been cut down. Colleges and academies have been informed that we see no prospect of giving them such aid as they need. The appropriations voted to them for last year have been seriously curtailed by want of funds.

In view of these facts the directors come to the churches with the earnest inquiry, What shall we

Continued on page 571.

NO EQUAL IN THE WORLD!

Strong and Powerful Words from Those who Know whereof they Speak. Being Prominent People, Everybody Knows their words Are True.



HON. WM. J. FISHER.

More wonderful grow the cures, and more noted and prominent those who have been cured by that greatest medicine in the world, Dr. Greene's Nervura blood and nerve remedy.

The strength of these splendid testimonials coming from well-known persons, gives to them such convincing power that the foremost men and women in the land are taking it because they know it will do exactly what people say it will.

One of the best known and honored men, Hon. Wm. J. Fisher, of Whallonsburg, N. Y., speaks as follows about himself and his estimable wife.

"Nine years ago I had malarial fever which developed into a severe case of Bright's disease. I saw a celebrated specialist who said I could live but a short time. I employed several eminent physicians. They all said I had Bright's disease, but none of them cured me.

"My wife, who was using Dr. Greene's Nervura blood and nerve remedy with great benefit, advised me to try it. I commenced using it and almost immediately began to improve. I took four bottles and was then entirely cured and made a well man in every respect. I tell you it was wonderful, this medicine doing what no other medicines or physicians could do. I don't wonder it has got the name of being a wonderful remedy.

"My wife has been troubled with erysipelas, salt rheum and nervous debility. She has tried several medicines but Dr. Greene's Nervura blood and nerve remedy has done her more good than anything she has ever taken. She is rapidly getting well under its use. We both consider this medicine the best remedy in the world."

The wonderful cures performed by Dr. Greene's Nervura blood and nerve remedy

have become so wide-spread that everybody takes it. The best physicians everywhere advise and recommend its use, for they know its great and remarkable power to cure. Use it if you wish to get back your health.

Why waste time in trying uncertain and untried remedies when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic



MRS. WM. J. FISHER.

diseases, Dr. Greene of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case freely and without charge. This is a guarantee that this remedy will cure, possessed by no other medicine in the world.



A washout without the help of *Pearline*, is a wash that has been done with hard work. The clothes have been wrenched and twisted; the woman who washed them is tired out. *Pearline* does it better, and does it safely. It takes the dirt away too easily to call it work. It gets twice as much done; it gives half as much to do. Beware of imitations. 22 JAMES PYLE, N.Y.

LOOK FOR The Woman in Red

Make sure the figure of a woman as here indicated,

PRINTED in RED,

is on the label of every box of

Electro-Silicon

It's a mark of genuineness and a guarantee of the best SILVER POLISH known. It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York



It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—B. W. Sperry, Hartford, Conn.

ELY'S CREAM BALM

Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 54 Warren Street, New York.

Queen's Physicians.

Eminent and fashionable London Physicians are practicing treatment of patients by mail for fee of a crown. A well-known New York specialist, Dr. Bradley, of "The Long Acre," 1491-7 Broadway, New York, is introducing this novel method of practice in this country. His specialties are skin, chest and nerve diseases. If you live outside of New York, you can consult him by mail for a nominal fee of a dollar.

A specialist of standing in New York is able to give his patients the benefit of the highest attainments and skill of the medical world.



? Why? Look Like This

DENT'S TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY
(GUARANTEED)

Dent's Java Laxative. All Dealers, or send 15c to C. S. DENT & CO., DETROIT, M.

Continued from page 570.

do? We are your servants for the carrying on in our land of this great work of Christian education. We can maintain it only as you furnish us the means. It cannot be that you wish the work to be abandoned or curtailed. It is too important, too *fundamental*, to permit such a thought to be entertained. But what shall we do? The burden is upon us. Will the churches recognize it as theirs, and show that they do by prompt and earnest efforts to remove it? Will pastors more fully appreciate the relations of our society's work to the ministry and the Master's cause, to the purification of public sentiment and the promotion of public morality, and strive to deepen such an appreciation in the minds of their people? Will the churches that intend to make a contribution to the society's treasury make it as early as practicable, and in distinct remembrance of the fact that the society is now doing the work of both the Education Society and the New West Commission? Will those churches that have not yet placed the society upon their benevolent lists recall the earnest recommendation of the National Council and act accordingly? Will Christian men and women whom God has intrusted with means for the promotion of His cause prayerfully ask if they can make a wiser use of their money than by planting or nourishing Christian institutions that are to bless their communities for centuries to come, and to educate multitudes of Christian heralds to preach the glad tidings of salvation? It is the Lord's work. Blessed are they who are privileged to participate in it.

For the directors,

WILLIAM H. WILLCOX,
President of the Society.

J. A. WELLMAN,
Chairman Board of Directors.

DEWITT S. CLARK,
Chairman Committee on Colleges.

WILLIAM E. BARTON,
Chairman Committee on Academies and Schools.

J. C. GRAY,
Chairman of Finance Committee.

J. A. HAMILTON, Secretary.

BIOGRAPHICAL.

JAMES ANTHONY FROUDE.

Mr. Froude was born at Dartington, Devonshire, in 1818, and died Oct. 20. Like so many other famous men he was the son of a clergyman. Early in life he looked forward to a life of service in the Established Church, and entering Oriel College he came under the influence of J. H. Newman, and for a time was identified with that party in the church. But during the four years, 1840-50, his opinions changed radically; he wrote the *Nemesis of Faith* and other iconoclastic books, and his opposition to revealed religion drew down upon him the loss of a salaried position at Oxford. Turning to the study of history he emerged, in 1856, as a historian of rare style and positive, original opinions, and in this sphere he made his mark and continued to be a prominent figure in English literary life. As an opponent of Roman Catholicism, as a critic of Ireland, he has had few superiors. As a biographer of Caesar he was a success, but as a biographer and literary executor of Carlyle he was not. The master of a living style, he represented the romantic school of historians. He had no such thoroughness as Freeman, whom he succeeded as regius professor of history at Oxford. His research was wide, but not always exact, and everything seemed to be sifted to support *a priori* assumptions. As editor of *Frazer's Magazine* for a time he influenced thought from the tripod, and few Englishmen have written more for the great magazines. He received the degree of LL. D. from St. Andrews.

The merits of the "Ferris" hams and bacon are so well known to the housekeepers who read these columns week after week and enjoy the delicious meats regularly on their tables that mention of them seems almost unnecessary. But if by chance there is any one who is not now using them we would suggest a trial, feeling sure that it would be enough to convince them of their excellence. You are rightly fastidious as to the beef, lamb and other fresh meats brought into your house—why leave to your market man the selection of your hams? You want the best—he will be likely to send you the one on which he makes the most money. After a visit to the model packing house of F. A. Ferris & Co. in New York and seeing the care, cleanliness and costly appliances used in carrying on the business, one hardly wonders at the uniform excellence of their famous products, which are both toothsome, nutritious and really economical.

FOND'S EXTRACT cures pain and inflammations. Do not be deceived by any worthless imitation.

A FEARFUL COUGH

Speedily Cured by

AYER'S CHERRY PECTORAL



"My wife was suffering from a fearful cough, which the best medical skill procurable was unable to relieve. We did not expect that she could long survive; but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial, that she kept on taking it, till she was cured. She is now enjoying excellent health, and weighs 160 pounds."—R. S. HUMPHRIES, SAUSBY, Ga.

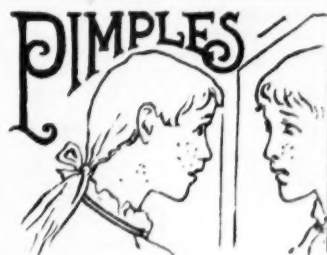
Ayer's Cherry Pectoral
Received Highest Awards
AT THE WORLD'S FAIR

AYER'S CHERRY PECTORAL

Received Highest Awards

AT THE WORLD'S FAIR

AYER'S CHERRY PECTORAL



Pimples, blotches, blackheads, red, rough, and oily skin, prevented by *Cuticura Soap*, the most effective skin purifying and beautifying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores.

Sold throughout the world. Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All about the Skin and Hair," mailed free.

CURE WITHOUT MEDICINE

BY THE



TRADE MARK, PATENTED.

By the use of this instrument the system is enabled to take up large quantities of Pure Oxygen from the Atmosphere.

NO COST FOR OXYGEN.

The supply is inexhaustible and always at hand. As a Safe Home Treatment, the Electropoise

HAS NO EQUAL.

and can be used by any one of ordinary intelligence with wonderful effectiveness, even in great emergencies. As a cure of both acute and chronic diseases

IT HAS NEVER BEEN APPROACHED by any other method, either respecting the severity of disease possible to cure, or the speed, certainty, and permanence of the result. None need fail of great benefit.

Illustrated circular, with HOME testimonials and price-list, free. Address

L. A. BOSWORTH,

36 Bromfield Street, Boston, Mass. Room 14.

General Agent for New England.

Take Notice.—K. M. Elliott, 26 Exchange Building, New Haven, Conn., is Sole Authorized Agent for Western Connecticut. Any person or company whatever, from other States, offering to furnish Electropoise within New England, does it in violation of justice and of the contract of the Electropoise Company. Apply to the rightful agents.

Royal

Baking Powder

Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.



PREPARED BY J. C. POND, NEW YORK

IT
WILL
CURE.

FOR
Hoarseness, Sore Throat,
Rheumatism, Soreness,
Toothache, Earache,
Lameness, Wounds,
Chilblains, Burns,
Catarrh, Colds,
Bruises, Piles,
And
ALL
PAIN

USE
**POND'S
EXTRACT**



Bread

Is the staff of life. Will you have it a strong, ample support, or a broken reed? This is a vital question, which concerns every man, woman, and child through life. On its answer depend the health and strength of body and brain, the quality and endurance of teeth and hair and muscle, the power to achieve and enjoy. We claim to make the

BEST BREAD IN THE WORLD

and thousands of good judges—doctors, divines, scientists—sustain us in our claim. We manufacture the "PEELED WHEAT FLOUR," from which our Perfect Bread is made, and send both bread and flour everywhere the world over. Parents, endow your children with a sound mind in a sound body as a more precious dowry than bonds and lands.

READ OUR FREE BOOKS.

Health Food Company,

61 Fifth Avenue, New York. 631 Broad Street, Newark, N. J.
109 Tremont Street, Boston. 632 Arch Street, Philadelphia.
1601 Wabash Avenue, Chicago.

IVORY SOAP



BEST FOR SHIRTS.

THE PROCTER & GAMBLE CO., CINTI.

The Wonderful Weber Tone is Found ONLY in the Weber Pianos.

The Wonder of the **WEBER** Piano is its Tone.

The WONDER of the **WEBER PIANO** is its tone; that is because it is constructed from the musician's standpoint, and in this respect it is distinguished from any other instrument made.

Warerooms, Fifth Ave and Sixteenth St. New York City.